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THE

WOODSTOCK LETTERS

VOL. XXXVII. Nos. 2 and 3.

In Memoriam

Rev. Samuel H. Frisbee, s. j.

Obiit. Feb. XIX, MCMVII.

The bond that bound us in true brotherhood
  Of song and joyance over plain and hill
  Is snapt. The heart of all our hearts is still,
And a sharp pang has chilled the circling blood
That warmed from it. Must we by field and flood
  Wander no more, or quaff the distant rill
No more! Hark! Heard you not the warning shrill
To meet our guide ahead within the wood?

Alas! too far ahead! The woodland springs
Have lost their sweetness; gloom our way bedims,
  And laughing song is hushed to a sad moan.
Oh, guide along the path to higher things,
Revealing living streams and angel hymns,
  You are ahead with God, and we, alone.

Francis P. Donnelly, s. j.

FATHER SAMUEL H. FRISBEE, S. J.

A Memorial Tribute

Readers of the LETTERS not personally acquainted with the subject of the following sketches may take it for granted, that our action in devoting so considerable a part of this issue to a memorial of Fr. Frisbee is due mainly, if not solely, to his having held for so many years with such success the editorship of the LETTERS. It is, however, our loving gratitude and esteem for his character which has moved us to this far more than duty to a former editor; it is the perfection and nobility of his character, which far more than his official status, gives him just claim to such a memorial. For it was no mere fiction of poetic fancy which represented him as "the heart of all our hearts," but a just estimate of what his unfailing, untiring, comprehensive charity made him to every member of the Woodstock community, and through it to the vast majority of the Province, while to "guide along the path to higher things" was so unpretentiously fulfilled a function of his office as Spiritual Father, that to omit a special mention of it would be an evident injustice. The American idea of manliness consists of two notes, loftiness of aim and tenacity of purpose. It was in the elevation of this ideal to a supernatural plane that his perfection consisted. It was the upholding of this standard before those whose spiritual guide he was that constituted his great work at Woodstock, it was the manly tenderness, the cheerful earnestness, the all-enfolding charity with which he held us up to that standard, that made his work as successful in its outcome as it was noble in its aim. Such achievements are remembered among men aiming at perfection in proportion as their desire of perfection is strong and practical. We could not then without sad comment on ourselves give a mere passing notice to the life of such a religious, above all so knit to us by many fondest ties. What those ties were, most of our readers know and feel too well to need mention here; to those who are ignorant of them the following sketches, the work of loving and grateful friends, will make quite clear. Besides we have in Fr. Frisbee the rare example of a convert from Protestantism, descended from a long line of Protestant ancestry, educated in a propaganda of that form of

Protestantism which poses as an essential of American character, who yet so ridded himself of every vestige of uncatholic spirit that there was in him not a taint or trait of that Puritanism, not a sign of that self-righteousness, not a suspicion of that self-centred respectability which too many born Catholics are wont to affect as evidences of citizenship. The "consciousness of unfettered individuality, the determination to make the most of self, the blended energy and independence" of an American were in him all Catholic, all supernatural, all sweetened with unaffected sanctity. Such an example we are glad to be able to set before our readers through many pages of this issue, only sorry that our limited resources do not enable us to display more.

The following articles are, in spite of some repetitions published just as they were contributed, in order that our readers may get not only a clear idea of the facts of Fr. Frisbee's life, but may see that life as portrayed by different witnesses, from different view points and as reäcting on persons of diverse occupation and character.

Father Frisbee at Yale

Winthrop D. Sheldon, Yale '61
Vice-President of Girard College.

Samuel Hanna Frisbee entered Yale College in 1857, soon after he had passed his seventeenth birthday, and graduated in 1861 with the degree of Bachelor of Arts. In his history and experience as a student, there was nothing premonitory of his future career. What he came to be and do was probably farthest from his thought at that time. In fact he was intending to follow the legal profession. But how true it is, that, as Hamlet said to Horatio,

> "There's a Divinity that shapes our ends,
> Rough-hew them how we will."

Frisbee represented the average student of college life, showing no marked individuality, which brings some into special prominence among their fellows. He was by nature rather reserved and retiring, quietly enjoying the various activities of college life, without pushing himself to the front in any one of them. Like most of his classmates he was a member of some Fraternity in Freshman, Sophomore and Junior years; and he shared in the current athletic sports of the day for the exercise and pleasure there were in them, rather than as a matter of competition, or for the attainment of high skill in

some special direction. The dominant note of his character and life was a certain diffident seriousness of temperament, which kept him largely within himself and forbade a full disclosure of his thoughts and feelings, even to those most intimate with him. As a scholar he maintained an even standard of excellence throughout the four years' course, without, however, any marked distinction, giving to each day's work faithful attention and reaping thereby the solid results of training and knowledge. And he ever after held his Alma Mater in high esteem for the foundation she had laid, upon which he was to build the work of his subsequent life.

The course of study which he pursued included the staple subjects of the college curriculum of fifty years ago. All students were required to take substantially the same studies. The elective system of to-day, with its almost bewildering array of courses, was then hardly more than in embryo. It was permissible to chose the Higher Mathematics in a part of Sophomore and Junior years in place of the Greek or Latin; and there was also an option in Modern Languages, and select Greek or Latin authors, and Mineralogy. Frisbee, we believe, elected the Higher Mathematics, following a bent of mind which was strikingly manifest in his later career as a teacher.

The required work consisted of Greek, Latin and Mathematics during the earlier years, Rhetoric, with compositions and forensic disputations, during nearly the entire course, and the Natural Sciences. And in the last two years the principal subjects were Logic, Mental and Moral Philosophy and the History of Civilization; Political Philosophy, including Political Economy, Civil Liberty and Self-Government, International Law, and the Constitution of the United States; and Paley's Natural Theology and Evidences of Christianity, and Butler's Analogy. In some of these subjects instruction was given by both textbook and lecture; in others by lecture exclusively.

This brief *résumé* of the course of instruction during the four years of his college life at Yale will give a fair idea of the range of education he received there. But, after all, the teachers who stand back of the studies taught, are more significant as to the kind of training imparted, than the titles of the subjects themselves. He had the privilege of coming under the intellectual influence of a body of Professors, among whom were men of the highest distinction as scholars among scholars in their respective branches of learning, and at the same

time were men of remarkable strength, force and nobility of personal character. Father Frisbee's after life of consecrated labor showed that he had not been insensible, either to the intellectual or to the moral and spiritual ideals which these men represented.

There was President Theodore Dwight Woolsey, a name synonymous with the finest classical scholarship, and especially distinguished as a master of political and social science, subjects which were only just beginning to take the place they now occupy in education and popular interest. In international law he was regarded as an expert; and to him the Secretary-of-State of the United States often turned for advice in our international difficulties during and after the Civil War. His intellectual power won for him the respect and admiration of the students, while his character attracted the instant and enthusiastic loyalty of all.

Doctor Noah Porter, afterwards President of the College, was the Professor of Moral and Intellectual Philosophy. In his day he was one of the leading authorities in this department of learning, and withal a man whose personal qualities made for him a warm place in the regard of his pupils and gave him a corresponding influence among them.

Elias Loomis was Professor of Physics and Astronomy, and Hubert A. Newton, of Mathematics. As teachers they were both characterized by German thoroughness of scholarship and accuracy in scientific and mathematical statement and method. Perhaps no member of the Faculty touched the lives of the students so intimately and faithfully, as did the Professor of Latin, Thomas A. Thacher.

James Hadley, of the Chair of Greek, was one of the foremost intellectual men of his generation, and remarkable alike for the exactness and for the extent of his acquisitions. He was a master of Greek and Hebrew and familiar with Latin and the principal modern languages including Swedish; also with Welsh, Gaelic and Irish; with Arabic and Armenian; and with the Sanskrit and Gothic. Studying all languages from the view-point of Comparative Philology, he became an authority in this field. He took special delight in Pure Mathematics; and such was his keenness of insight, power of discrimination, and ingenuity in solving the most abstruse problems, that Professor Pierce of Cambridge used to say that he "could not forgive Yale College for making a man Professor of Greek who

should have been the first mathematician of the country." He was also thoroughly acquainted with ancient and modern history and an expert in Roman Law. His memory held all his vast stores of learning in such grasp and command, that whatever the subject, he spoke with the authority of certain knowledge and mature judgment. With all his attainments he was a man of "extreme modesty." His was "a pure and perfect character," full of "sweetness and light," and "formed and sustained by a steadfast and earnest Christian faith."

William Dwight Whitney was Professor of Sanskrit and Instructor in Modern Languages. He was one of the few American scholars with a world-wide reputation as the acknowledged peer of any European scholar in the field of Comparative Philology. He taught the Modern Languages like one to the manner born.

James Dwight Dana, the head of the Department of Natural History, held a place in the very forefront of the men of science in his day. In science and religion he was broadly conservative, but open-minded and hospitable to every genuine advance. He accepted the doctrine of evolution as a law or method of development, but not in its extreme form, nor with all the inferences that some scientists were disposed to draw from it; and he interpreted the doctrine in harmony with the essential truths of Christianity, for he held that science and religion must be at one, because they are both manifestations of the divine. Personally Professor Dana was a man of singular charm and attractiveness of spirit, which shone out from a countenance of striking grace and expressiveness.

One of the most interesting men of his time was Doctor Chauncey A. Goodrich, a Professor in the Department of Theology and successor to Noah Webster as editor of the latter's dictionary. Every Sabbath evening he was accustomed to meet such members of the College as chose to attend. On these occasions the President's lecture room would be crowded to the doors, to listen to Doctor Goodrich's wise talks upon subjects bearing upon the ethical and spiritual life of the students. Largely illustrated from literature and life, and characterized by a quiet, sincere and sympathetic eloquence, these unaffected, practical addresses made a deep impression upon all who heard them.

In the atmosphere of these studies and of the intellectual and spiritual life of such teachers Father Frisbee passed his college days. While it is difficult, in-

deed impossible, to trace minutely and with precision the fine-spun threads of influence which were then silently woven into the warp and woof of his mind and character, we are justified in regarding, as he did, his life at Yale as one of the chief factors which determined the quality and temper of his later life and work.

These turned in a direction altogether unexpected by his college classmates. But they have followed him with deep interest in his chosen field of labor. And now that his life is ended and its fruitage is garnered up, they rejoice with his immediate associates of the Order to which he gave himself with such sincerity and singleness of heart, in the devoted character he exemplified, the life he lived, and the work he accomplished.

Note.—That Fr. Frisbee's relations with his old Alma Mater and her sons were cordial to the last is evidenced by the commencement programs and other documents for the year 1906 sent him from the University, as also by the letter dated June 6th of the same year from his classmate, Mr. Heber S. Thompson '61, soliciting membership under "Wolf's Head," a Yale Senior Society, and mentioning familiarly the names of several other classmates. Fr. Frisbee's visit to Yale some few years ago was an event of which he spoke with great pleasure, and his interview with Pres. Hadley on that occasion was most agreeable to both.—*Ed. W. L.*

Fr. Frisbee's noviceship

Rev. P. A. Halpin

Forty-four years ago, I met the ever-to-be-lamented Father Frisbee, for the first time. I was a novice then at Sault-au-Recollet, Canada. We had been told about his coming. He was announced to us as a Yale Graduate, and a convert. He had begun the study of Law and come in contact with Michael McCaffray, an alumnus of Fordham, and through his influence was led to study, and finally to enter the Catholic Church. How he profited by the Grace of Baptism, all the forty four years preceding his demise tell. The waters of the Sacrament seem to have washed away every vestige of the old leaven, and nobody would ever think of his having been anything else but a Catholic. As a novice he most surely and securely laid the foundations of religious perfection. It is asserting much to state that he did justice to the formation of his Master of Novices,

Rev. James Perron. Father Perron was a consummate Spiritual director, and only Saints were those who dared, not only in this country, but in Europe, present themselves as his novices. Before the end of the two years he and Father Arpin and I were sent to help in St. Mary's College, Montreal. He and I divided a class of sixteen between us. There was general prefect work besides. His unabating and unabated enthusiasm awoke then. His class work was not signalized by very strict discipline, but he won the respect, admiration and love of his boys. I believe that this was during all his college work, his characteristic. At the end of one year we both were sent to Quebec to open the first regular Juniorate of the Mission of New York and Canada. There was poverty with all its inconveniences, but Father Frisbee was never daunted. His athletic and fresh air spirit came to the fore, where it always remained and we owe all the health which comes from long walks and skating to his initiative. At the end of a juniorate, made very happy by the efforts of Rev. Fr. Charaux, Fr. Pointe and Fr. Henry Murphy, we were sent to St. John's Hall, Fordham, where we studied Philosophy for one year, awaiting, the opening of Woodstock, whither we went and finished together the course of Philosophy. He was with us at the opening of the Great House of Studies. There were giants in those days. Never to be blotted out from the memory are the names of FF. Paresche, Rector, Gockeln, Minister, Mazella, Prefect of Studies, Pantanella, Valente, de Augustinis and others. In our class were many who afterward left their mark on things generally; there were FF. William J. Doherty, (R. I. P.), George Kenney, Pardow, Jerge, and Doonan, who so recently celebrated his golden jubilee. It is pleasant to linger over those years and to think of those men. At the end of Philosophy our paths diverged, but they crossed again at Louvain, where in 1877 we were both ordained. His reputation in Belgium was an enviable one. The Provincial, Fr. Jansens, in the course of a visitation said to me: You Americans—the term included FF. Frisbee, O'Brien (R. I. P.), Fagan (R. I. P.), Fargis, Sadlier (R. I. P.), Gunn, Lucas, O'Conor, J. F. X., Keveney and perhaps another one or two—you Americans manifestly have had a remarkably solid religious formation, how is it? My answer was that the gentlemen in question had nearly every one, if not every one, been novices of Fr. Perron. It was the only answer I could give then, it is the only answer I could give now.

Certainly the New York men in those days more than held their own with the Belgians, who often remarked: What good religious the Americans are and how gifted too! After ordination Fr. Frisbee went to France for his Third Year. Very shortly, I think, after his return he was elevated from a Professorship of Physics to the Rectorship of St. Francis Xavier's College. Since that time it was only occasionally I met him, but whenever we came across each other I found him the same. His work as Spiritual Father at Woodstock I look upon as his strongest claim to the gratitude of past and the admiration of future generations of Jesuits. He spread his own atmosphere about him, and he kept up in a marked degree the fervor of the Novitiate and Juniorate among the young Philosophers. As I recall the years of our acquaintance I cannot remember a single violation of rule on his part, and we were together in very trying circumstances. His regularity was noticeably constant. He was guileless. He had never a single interest outside of the Society. To be at home, to walk with the philosophers and theologians was his delight. His example taught all fidelity to every rule and those relating to hygiene he never minimized. He was robust physically beyond the ordinary. I thought he was going to far exceed the span scripturally accorded to man. When I heard of his death, I at once said, it must have been an accident. In a way I was glad I was right. His career was unimpeachable. He was one of his kind and nobody but himself was just like him. I am happy in the thought that I have been permitted to lay this little woodland flower on his grave. I would cheerfully pray to him as well as for him. Woodstock will not be Woodstock until his life appears. To me his memory is a sunbeam and a breeze. God rest him.

Fr. Frisbee at St. Francis Xavier's

I

Recollections of Father Samuel H. Frisbee

Charles G. Herbermann, Ph. D.

Towards the middle of the sixties of the nineteenth century, I learned from Mr. M. J. A. McCaffery of the conversion of a Yale graduate, named Frisbee. He had met him in the practice of the law and gave me a glowing account of the good qualities of the convert, adding

that he understood that Mr. Frisbee meant to enter the Society of Jesus. Subsequently, I learned that this intention had been carried out, and in due time Mr. Frisbee became a member of the faculty of St. Francis Xavier's College, teaching mathematics and sciences. I met him occasionally, but without becoming more closely acquainted with him, until in the year 1881, when Mr., now Father Frisbee, was named President of St. Francis Xavier's. Two circumstances now brought me into closer relations with him. First, the fact that I was President of the Associate Alumni of St. Francis Xavier's, and secondly, an attempt was made at the time to sever the Xavier Alumni Sodality from the College.

In the January of the year following his inauguration as president, Father Frisbee invited me to visit him, and discuss a plan with him, which in his opinion, would attract public attention to the College and aid its development. Of course, I was only too glad to further any such purpose and accordingly made haste to accept his invitation. The plan proposed by Father Frisbee seemed to have everything in its favor. Like the author, it was thoroughly academic, and thoroughly in accord with the traditions of the Church and of the Society. It seemed also to appeal to the popular tastes, and appeared likely to draw the attention of the Catholics to a side of Jesuit education often, if not generally, underrated. His project was to give a series of lectures on scientific subjects, fully illustrated with the most modern experiments, and to be delivered chiefly by the science professors of St. Francis Xavier's College, though, the Paulist, Father Clarence Woodman, was also one of the lecturers. Father Frisbee thought that the Alumni of the College, would be the best helpers in attracting audiences; both because they would naturally support with enthusiasm any scheme for the advantage of their Alma Mater and because his Yale experience had impressed upon him the power residing in such associations. Moreover, in as much as the former President of the College, who was a Canadian and knew nothing of Alumni Associations, had been far from enthusiastic in drawing closer relations between College and Alumni, Father Frisbee looked upon this occasion as one well suited to emphasize the solidarity of interests between these two elements.

In all these respects all my sympathies were with Father Frisbee. I thought that the scientific lectures would draw large audiences, not only of the Alumni

and their friends, but also of intelligent Catholics in general, and even of Protestants. Archbishop Corrigan had entered into the scheme warmly and was present at every lecture delivered. I called a meeting of the Executive Council of the Alumni Association, and though the indifferent attitude of the former College authorities to the Alumni Association was not entirely forgotten, Father Frisbee's proposition was accepted and arrangements made to do all in the power of the Alumni to further the scheme. The lectures took place, but we were all disappointed at the scanty numbers that attended them, notwithstanding the popularity of the Fathers, the efforts of the Alumni and the favorable notices of the daily journals. Father Frisbee, of course, was fully aware that the Metropolis was not a promising field for lectures in general, but those days were days when numerous scientific questions attracted great interest and it was certainly worth the effort to show to the people of New York that our Alma Mater had capable professors of Science and was well equipped with illustrative apparatus.

The experiment was not repeated the following year, but in the meantime there had grown up a warm friendship between Father Frisbee and me. I was greatly impressed by his earnestness which never waned yet never begot undue excitement. His clearheadedness, coupled with a (to me) novel view of things Catholic in America, his modesty, his frank statement of his views, the courtesy with which he listened to my ideas, his friendly honesty, and his readiness to believe in the honesty of others, and crowning all, his all embracing charity made a strong and sympathetic impression upon me and combined to cement a friendship which I am proud to say lasted to his death. He was a graduate of Yale and always remained a loyal son of his Alma Mater, willing to accept from her what he deemed good for the Catholic cause, ready to bring to her not only true Catholic doctrine but the charm with which universal charity and good will to all men which is the essence of the Church, invest everything Catholic.

He was conscious of the dignity and duty of his position but carefully avoided airs and pretence, in fact, was simplicity itself. What he did seemed prompted by his nature which instinctively was so Catholic, that no one would be lead by conversation with him to suspect that he was not by birth a Catholic. No reference to his

pre-conversion day, no reference to his Puritan ancestors, no excess of zeal, no fads and no quaint remnants of the beliefs in which he had been reared. The metamorphosis from Protestant to Catholic had been complete. He was an affectionate child of the Church, and a devoted son of the Society of Jesus, enthusiastically proud of its great men and great achievements, still not blind to the fact that the best are subject to error, never seeking for flaws in others, but never defending blunders through clanishness. To me these points of character were infinitely attractive and his attraction was enhanced by the peculiar mode of thought which came to him by reason of his ancestors. In short, I always felt that the privilege of knowing such a man was more than ample reward for whatever little services I could render him.

As I have stated above, the second fact that brought me close to Father Frisbee was an attempt made by some men in the Xavier Alumni Sodality to cut itself loose from St. Francis Xavier's. The Xavier Union which had been founded some years before, under the ægis of our Alma Mater and even with her generous financial assistance was at the time contemplating a radical change.

Though prosperous at its home, 20 West 27 Street, the club, for such it had become in the few years of its existence, entertained ambitious notions of a large mansion vying with other club houses, and of abrogating the constitutional provision requiring the director of the Alumni Sodality to be moderator of the Xavier Union. With these innovations was to go a change of name. The Xavier Union had cast its eye on the old French school on 58 and 59 Streets near 6th Avenue, now occupied by the De la Salle Institute. But these ambitious schemes demanded no little capital. To obtain the money required, some leading spirits proposed that the Alumni Sodality should leave its home at St. Francis Xavier's College and hire a hall or chapel in the proposed new Club house at a notable rent. Of course, all these plans were not viewed with favor by all the members of the Union and Sodality. They were opposed with special vigor by the members of the Sodality who were not at the same time members of the Club. These looked upon it as a gross piece of presumption on the part of the Club, thus rudely to dispose of the fortunes of the parent Association and determined to defeat the project.

In my conversations with Father Frisbee, I soon found out that he looked upon the scheme of removing the

Sodality from the College with decided disapproval. At my suggestion, he searched for the document establishing the Sodality and it was found that it was instituted in the College and could not be severed from it, except by a new act of the Roman parent sodality. The adversaries of the removal based their opposition on this fact and a committee was appointed by the Sodality to confer with Father Frisbee on the subject. The majority of the committee had no sympathy with any project taking away from the hall of St. Francis Xavier's this sodality, which was the natural continuation of the College sodalities, and such a removal appeared to them a desecration. On the committee were one or two spirits who had never been students of St. Francis Xavier's, nor in fact, of any Jesuit College, daring and persistent men. I never admired Father Frisbee more than at the conference which took place between him and this committee. The leader of the new project boldly proposed his scheme, and impudently, as if speaking for the entire committee, brought forward complaints against the hospitality of the College authorities. Father Frisbee listened with his usual quiet composure though he keenly felt the cruel and ungrateful injustice of the speaker. Nevertheless, Father Frisbee permitted him to finish his impertinent remarks, then he was about to reply, but was relieved of the necessity by the assurance of a member of the committee that the accuser had spoken without any authority and in no way voiced the feelings of the committee. This assurance was repeated by every member of the committee, all of whom bore witness to the debt of gratitude which the Alumni Sodality owed the College. If before we had admired the patience of the President of the College, we now admired even more, the gentleness and the charitable feeling with which he thanked the committee without wasting a word of rebuke on the audacious individual who had thus been most effectually crushed. The scheme to sever the connection between the College and the Alumni Sodality was never again spoken of. The proposition to separate the Xavier Union from the Sodality and to change its name was afterwards carried out owing to unfortunate combinations of circumstances. It is but fair to state, that Father Frisbee had no control over these circumstances, but that throughout the entire transaction he acted with equal prudence and dignity. I have entered into some details on this matter because it exhibited Father Frisbee's wisdom and prudence

coupled with energy under very trying circumstances. The peculiar condition of affairs, the misleading representations made to the diocesan superiors and Father Frisbee's desire to avoid any open rupture made it impossible to maintain the status quo. But the credit for preventing any breach and the bitterness of feeling, consequent thereon, I think, should be given to Father Frisbee.

I must not fail to pay tribute to Father Frisbee's management of the College. From the beginning to the end of his administration all his thoughts were concentrated on improving its position, both externally and internally. I have already dwelt on his efforts to bring its merits before the public. I know from my conversation with him that he was constantly on the alert to improve its internal efficiency. He reorganized its methods of mathematical instruction, a field in which he was an authority, both because of his knowledge and his experience. He was equally wide awake to any betterment of the classical instruction. I know, for an instance, that he strove as far as possible, to introduce uniformity of pronunciation in the Greek, insisting that the Greek should be pronounced according to the marked accent and not according to the Latin accentuation by quantity. At one time, he thought of opening a course on medical ethics for the benefit of the Catholic, and for that matter, of the non-Catholic students who might desire to practice the healing art in accordance with the principles of Christian morals. If he did not carry out these plans it was neither due to lack of good will nor lack of energy. Other and higher duties and the will of his Superiors carried him to new fields of labor. I know from the testimony of many of his religious brethern that at Woodstock his life was illustrated by the same virtues and the same amiable qualities which made him dear to me at St. Francis Xavier's.

It was a pleasure to me to receive the good man's visits when duty called him to New York and allowed him to renew old friendships. He was always the same God-loving and God-fearing Christian gentleman, the same loyal son of St. Ignatius, the same true-hearted friend, ever zealous for the welfare of the Church, of the Society and of his country. May the Church of the United States be adorned by many such wise, modest and laborious heroes. R. I. P.

Fr. Frisbee at St. Francis Xavier's

II

Fr. Thomas J. Campbell, s. j.

Samuel Hanna Frisbee was born at Kinderhook, a little town on the Hudson, known to the world chiefly as the birthplace of Martin Van Buren, eighth President of the United States. What preparatory school he was sent to we do not know, but we find him in his young manhood a student of Yale. Subsequently he studied law in New York City, and it was there he met a friend who was the means of bringing him to the faith, Mr. Michael J. McCaffrey, a distinguished graduate of Fordham.

Not long after his conversion he entered the Society at Sault-au-Recollet near Montreal. His Master of Novices was Father Perron, and among his companions were the future Fathers Pardow, Prendergast, and Turgeon. At that time an effort was made to establish a Juniorate at our Residence in Rue Dauphine, Quebec, and thither the novices were sent after their two years at the Sault. Father Frisbee was among the first to go. The experiment, however, was not successful and the house reverted to its former use.

At the end of his Juniorate he was sent as one of the pioneers of another undertaking, the establishment of a scholasticate in Fordham, in what is known as the old Seminary Building. For several reasons that scheme had to be abandoned. Woodstock was just then opened, and thither he was sent; a pioneer again to face the inconveniences and sometimes the hardships of the new establishment. As one year of philosophy had been already made at Fordham, he and his companions constituted the second year at Woodstock.

After his course of philosophy, he was transferred to St. Francis Xavier's, New York, and appointed professor of Sciences. His management of that course is yet remembered by many who admired the tremendous energy which Mr. Frisbee brought to his work in the laboratory, and especially in the Hall, but who were in constant dread of explosions or fire, so unconcerned was he about such possibilities, even when the Hall, which was ont he top-floor, was filled with people, and its only geress was the narrow staircase. Looking back on those days one is tempted to think that the Angel Guardian of the College stood side by side with its chemist, as he manipulated gases, and fulminants, and poisons, with what

seemed to the onlooker a sublime disregard of consequences. These scientific lectures were always novel in their conception and calculated to attract the attention of the public. The untiring energy of the professor made them incessant.

About that time the college purchased a country house in Long Island, known as Fort Hill; the name coming from the remnant of an old redoubt erected on the brow of a cliff overlooking Cold Spring Harbor, which runs in from Long Island Sound, forming on its eastern side Oyster Bay, the summer home of President Roosevelt. The house was an unfinished structure and was occupied by the scholastics of New York and Fordham, the former occupying the lower, the later the upper story; the space being so restricted that the beds almost touched each other, and had to be entered at the end. The fare was coarse and sometimes scant, the mosquitoes were numerous and active, but the temper of all was joyous and happy. It was a welcome change of place for the vacations which up to that had been spent at Fordham.

Mr. Frisbee was admittedly chief among those who contributed to the happiness at Fort Hill, always sacrificing himself for the comfort of others, always happy, always bubbling over with energy, always planning expeditions to the various bays and islands and inlets of the beautiful country around. He was the accepted Commodore of the fleet; he organized his crews of the various boats, and exacted strictest obedience to orders, as to methods of rowing, etc., which every one was only too happy to concede; for independently of his buoyant disposition there was a sort of halo about him in the superstition, which he never dispelled, that he had been one of Yale's crack oarsmen. His physical strength and energy favored the impression. Just as in the midst of his chemical experiments he faced any danger, so in the enjoyments of vacation he never balked at risks, and apparently he was unconscious of fear. As for instance, when on one occasion he started out to swim in the cold water of the harbor to a buoy far out in the channel, which when reached, could give him no support whatever, for it was only a spar. He succeeded, but his companion came within an ace of being drowned. His knowledge of sailing was of the same over confident description, which took no account of disaster, and he would not hesitate to fit out a row boat with a sail twice too big for it, and let the small craft fly like a gull over the billows of the harbor, snapping off the mast in one

instance, and starting every seam in the boat, which he lost control of, and was pitched with it like a chip on the opposite beach, five miles away from home. But those things never troubled him. He was at it again with the same vigor and unconcern. Everybody rallied him, every body attacked him, but every body loved him. There was not a particle of sourness in his disposition; he never said a cross word; never did anything to hurt any one's feelings, and it is hard to recollect that he even had to make up for an offense, even unconsciously given. He was universally acknowledged to be true, sincere, upright, outspoken at times, but never otherwise than kindly and good.

The Province of Maryland–New York had not been formed when the time for his theology arrived. In those days the Mission of New York sent all of its scholastics abroad, and he with some others went to Louvain. His memory remains there yet, and is recalled by the number of American songs and sports which still enliven the *Quinzaine* at Egenhoven. Some of the scholastics who succeeded him at Louvain were startled on arriving at the villa for the first time by being saluted in the dining room with the uproarious chorus of 'Upidee.' It was one of Père Frisbee's legacies to the general good humor. Perhaps there was more than usual interest manifested in him then, because of the knowledge that he was a convert, had been educated in a Protestant University, and was supposed to emphasize in his manner and methods many of the American idiosyncrasies.

He made his Tertianship at Paray under the famous Father Ginhac, and imbibed that earnest, sincere, safe and solid spirituality to which he was naturally prone, for he seems to have been instinctively a Catholic even before he was baptized, and for which he was afterwards so distinguished.

Somewhat to the surprise of those who knew him he was made Rector of St. Francis Xavier's in New York, when the Maryland–New York Province was formed. He had none of the quiet, self-possessed manner which had been the rule so far with the Rectors of that College and church. It was a violent break from old traditions, and moreover he had never been tried in any administrative office. To add to the difficulty the new church was about to be built. Father Hudon had been

accumulating considerable money for the undertaking, and Father Frisbee was launched upon the work altogether untried and inexperienced. Possibly the fact that he was a native American had something to do with the choice.

The same restless energy of his former life characterized his Rectorship. He completed the new church, though he had nothing to do with its style and equipment. These had all been planned and contracted for before his appointment. In fact the basement was already in use in Father Hudon's time, but Father Frisbee deserves much of the credit for completing the structure, which, however, was nearly destroyed by fire while being built, and also for the splendor of the services and the retention for a time of the old congregation, which had always regarded old St. Francis Xavier's with such affection, but which the changing conditions of the neighborhood were driving to other parts of the city. It was in his time that the change of music from the mixed to the male choir was brought about. Though not a scholarly man his interest in the college was intense, and his own energy was felt in every part of it; though from a mistaken idea that nothing else should be permitted in our colleges but the classics and the sciences, he abolished at one blow the entire commercial course, which at that time contained a not inconsiderable number of students. With his community he was always in the most familiar relations; always at its service; and most enthusiastic in promoting the happiness of the scholastics; taking part in their recreations; planning expeditions; accompanying them in their outings, just as he did at a later period when Spiritual Father at Woodstock.

He was succeeded as Rector by Father John Murphy.

Father Frisbee and the Religious of the Sacred Heart

The Religious of the Sacred Heart Convent, 49 West 17th St. N. Y., have good reason to remember the kind help both spiritual and temporal lavished upon them by Father Frisbee.

When Professor of Chemistry at St. Francis Xavier's College, he frequently gave entire afternoons to helping the Teachers of Chemistry and Physics at the Convent. His apparatus, even the most valuable, was placed at their disposal. The writer well remembers when the

good Father undertook, on a sultry June afternoon, to erect a series of telegraph wires in the Convent Study Hall to serve as experiment matter in a scientific class entertainment to be given next day. The noon-day devil interfered; every part of the machinery became unmanageable, wire after wire broke. The patient Father toiled on, the perspiration pouring down his face; night surprised him, his work unfinished. After a hasty supper and a promise to be at work again in the morning as soon as he should have said his Mass, the Father took leave of us. Before the nuns had broken their fast next morning, our devoted friend was hard at work; the wires were more docile; and the seance proved to be a perfect success, thanks to Father Frisbee.

I shall quote another similar instance. A Heliostat that had been desired, was, at length, in our possession. For days the sun refused to shine, so the instrument was useless. Father Frisbee apparently as anxious to test the merits of the instrument as we were, noted carefully the weather forecasts, assuring us repeatedly that he would be on hand the moment the sun should decide to shine. Just after he had celebrated Mass, Sunday morning, "the orb of day" re-appeared—and with him arrived our devoted friend to test the capacity of the Heliostat. The entire morning was devoted to finding the best location for the instrument and in explaining different experiments in connection with it.

Again, by placing mirrors at different angles, he arranged a show for one of our fairs which afforded the greatest amusement to our pupils. Father Frisbee loved children and was untiring in his efforts to give them pleasure. At the close of the Pupils' retreat, at the Sacred Heart Convent, Providence, R. I., the good Father asked as a personal favor, to be allowed to invite the whole school to a "Soap Bubble Party." He prepared the mixture with a gravity well worthy of an important undertaking. At the hour appointed each pupil arrived in the play-room, pipes were distributed, and the fun began. By the addition of some chemical these bubbles appeared under entirely new conditions; to keep up the enthusiasm, the good Father would run from post to pillar, ringing a bell to attract attention, and gain the ear of the excited children.

One of Father Frisbee's Retreats

It was in the summer of 1888 that I made Father Frisbee's acquaintance. He gave then his first retreat

at the Sacred Heart, his fame as a very spiritual man and exceptional director having preceded him. We had heard that he was the only Jesuit the old Bishop of Brooklyn would allow give the Exercises in his diocese.

He knew very little of the inner life of our Society, as he acknowledged, and began the Exercises on ordinary lines. After looking over the life of our Venerable Mother Founder, which greatly attracted him, he began to study it and adapt her spirit to the Meditations. From the second day to the end of the retreat the Exercises were presented in a light which captivated his audience. His frequent and fervent colloquies during the Meditations spoke eloquently of the love that burned in his heart and of the zeal which urged him to spend himself for souls. This was one of the leading thoughts of his exceptional retreat.

The Meditation on hell, for instance, was not treated in the usual manner and was much more impressive. He drew his inspiration from the prayer "Mercy, mercy oh my God, on the many souls that are lost each day around us, etc.," pleading earnestly that, as religious, it was our office to save souls by our daily supplications to the merciful Heart of our Lord, for those who had cost Him so much. I cannot describe the effect his words and prayers had on us; we were stirred to the very depths and God and Heaven seemed nearer. Yet Father Frisbee was not a fine speaker.

* * * * * *

Father Frisbee once remarked that as spiritual Father at Woodstock he would urge upon all those, who were beginning their career as preachers and guides, to make themselves familiar with the spirit and lives of the Foundresses of the various communities to which they were sent, and to make the Meditations of the Retreat bear on them, having learned by experience the great benefit to each member, and how much more lasting were the fruits when he worked on special lines.

His utter forgetfulness of self and his desire of being of use and a help to others was another characteristic of the saintly Jesuit, for such he was regarded by those who knew him.

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Between the long period of his stay at St. Francis Xavier's and the still longer period of his life at Woodstock there came an episode of three years 1885, to 1888, during which Fr. Frisbee was professor of physics at

Georgetown College. He here displayed the same energy and vivacity which had made his classes so interesting in New York. It was at the public specimen in physics during his last year of teaching at Georgetown that he gave a demonstration of the powers of the phonograph, using the tin-foil record, which was the only kind employed in those days, and achieving such success that the event was a frequent subject of conversation among the students during the next scholastic year.

Fr. Frisbee's Woodstock life began in the summer of 1888, when he continued for a while the duties he had been performing at Georgetown, assuming moreover the charge of the WOODSTOCK LETTERS in 1889, the February issue of that year being the first number edited by him. During the same time he acted as spiritual Father for the Philosophers and was finally, in 1890, appointed Spiritual Father for the entire community. This post he held, with the exception of two years, until his death, the interruption occurring in 1892–3, when he taught Chemistry at Woodstock, and in 1893–4 when he was Spiritual Father at Georgetown.

Returning to Woodstock in 1894 he was occupied entirely with his work as Spiritual Father and Editor of the LETTERS, making his recreation take the useful and charitable form of the Woodstock Walking Club, by which he did hardly less to promote the spirit of self-sacrifice and fraternal charity than by his private talks and public exhortations. These three enterprises which made up Father Frisbee's life work at Woodstock, and were in themselves so characteristic of his varied yet always consistent activity, we shall reserve for special articles. Through them will be apparent to our readers what manner of life he had among us during the nineteen and half years he was at Woodstock. How that life closed cannot be better told than in the words of the diary of one who was with him during his last illness.

Feb. 20. On Thursday Feb. 7th Fr. Frisbee was out skating with the scholastics on the river. He fell in. As it was cold weather the shock must have been very great to one of his age. He took no stimulant on his return, and some days after informed me that he felt no injurious effects. On Tuesday afternoon (Feb. 12) I had to leave Woodstock and when I returned on Thursday evening I saw Fr. Frisbee going towards his room during recreation. He had his coat on, and looked and walked like a very weak man. Friday he came to recreation, but was evidently in very great distress. I

saw him in his room Saturday, when he went to confession. He was obliged by the Doctor to go to bed that afternoon. The same evening we were informed that he was suffering from Pneumonia. Sunday he was in bed, and later on in the course of the day was transferred to the Infirmary. Monday morning I saw him again and he told me he had Pneumonia—and asked me to come to hear his confession. That night after the supper recreation he made his general confession, was perfectly in his senses and was like a little child. He said during our afternoon chat that he would ask for the last sacraments the following morning. I told this to Fr. Minister, who was much relieved. The next morning he was in distress, difficult breathing, etc. He promised to be perfectly obedient to Doctor and Infirmarian. Tuesday morning, about an hour before noon, Rev. Fr. Rector anointed him. Tuesday afternoon, I was with him again, he was wandering for a while—but came to perfectly as I spoke to him. I then got him to make acts of Faith Hope and Charity and resignation. He went to confession again. In the meanwhile another Doctor was summoned from Baltimore. He arrived on the 4.37 train, saw Fr. Frisbee, approved all our Doctor had done, but said there was no hope. About 6 P. M., Fr. Rector who had been with Fr. Frisbee off and on during the whole day, asked me to take his place while he went to supper. During this time he was unconscious, but could be roused. He repeated the Holy Name several times and was evidently making ejaculations. He did this without any suggestion. After supper Fr. Rector came. We had some "Ad Audiendas" examinations that night from 7.30 to 8.30. At this time I went down to the Infirmary again and found him unconscious. We began to say the beads —as the other prayers had been finished—we recited the five sorrowful mysteries—but during the first decade I noticed Fr. Frisbee's breathing had grown slower, though not much weaker— I stopped the beads and said the prayers from the Ritual 'in expiratione,' gave him absolution as the breathing became more labored—though with nothing repulsive. We kept on praying. Then his upper body seemed to rise, his face became purple and at 8.45 he expired. R. I. P. On Monday he had asked that a Novena should be made for his happy death or speedy recovery, "Speedy" he said "Whatever it be." So it was. He was like a child, in death as in life, full of faith. "Of such is the Kingdom of heaven." The

scholastics were his constant thought and subject of conversation; and they were the last subject of his wandering. He will surely be in their prayers, for he loved them exceedingly.

Fr. Frisbee and the W. W. C.

It is safe to say that Father Frisbee will be longest, if not best, remembered because of his Woodstock Walking Club, better known by its initials, as the W. W. C. Those who tramped the country around Woodstock under his guidance cannot soon forget their unique experiences or their enthusiastic guide. A brief account of those famous walks will reveal the grounds of many pleasant memories and now more poignant regrets, while it will display traits in Father Frisbee's character which were not visible under other circumstances.

For the sake of the uninitiated it should be said that the W. W. C. took the shape of an organization half military and half religious in character. Father Frisbee was the General; under him was the Captain. Then there were Lieutenants, Sergeants, Poets Laureate and various other officers as occasion or novelty demanded. The members were divided into professed and those, who through want of due fidelity to the walks, did not reach that dignity. These different grades and titles were part of the life of the Club and contributed much to its variety and amusement. Rivalry for office, insubordination, vow-day, postponement of vows and such like events kept the Club always in agitation. It never would have satisfied its General unless there was something new going on at all times.

Some walks were regular yearly affairs for which longer and more elaborate preparations were made, but the ordinary Thursday morning walk was the usual meeting of the Club. When a route had been settled on by the General, he made the announcement. This announcement was always an event at Woodstock and was awaited with curious expectancy. It was hung on the Library door before dinner, but as the ranks of the serious-minded theologians on the way to chapel after dinner were at times hopelessly broken up by the crowds who stopped to read the weekly schedule, it was later on not suspended until the long lines had filed religiously by. The notice was a bewildering display of blue and red, marking out the points of interest in the coming walk, noting the time of the start and setting forth eloquently

and with all the typographical emphasis of the modern head-lines the attractions to be expected of landscape, fruits, flowers, letters from home and abroad, in a word of everything that could entice the studious scholastic away from his books.

At 8.15 on Thursday morning might be heard the impatient call of the General's whistle gathering his followers together. It was always part of the good-natured bantering that took place then, to pretend that the walk was postponed. It was fine on such occasions to hear the scornful way in which Father Frisbee would refer to those who were afraid of a few drops of rain as "candy men," or to those who would not take a long walk, as "peewees." Sometimes on going over the ranks a faithful member might be found missing. This was the signal for some vigorous tooting of the whistle of the General. On one occasion an officer, we believe, was reported absent. He had a circle to prepare, it was said, and could not take the walk. Such a motive always provoked an eloquent protest, and this time was no exception. The General immediately made for the offender's room. Here he found desk and bed and every other available place covered with various large tomes of scholastic philosophy ostentatiously open, while the delinquent who could scarcely be made to hear the knock at the door, was profoundly immersed in his notes. The General was tremendously eloquent, closed all the books with a bang, gradually won over to repentance the sham culprit, and finally went off in triumph with his converted officer.

When all the members had been gathered, a shrill whistle proclaimed the start. A rousing song was usual at this time, but with the increase of numbers, the volume of sound became a distraction to the studious quiet of Woodstock and so a sort of sound zone was established within which singing was prohibited As soon, however, as this limit was passed, one of the stirring choruses of the Club rang out from a score of lusty lungs. Sober theologians moved from their dogma or volume to close down the window, but stood and listened and longed for their youthful vigor and then finally concluded to try a short spin themselves. The W. W. C. had a branch for a while on the theologians' side, but the branch had not much life. One or two walks with the General were sufficient to convince the heavier theologians that five years walking from room to class was not enough to keep them in training for

speedier jaunts over Woodstock's hills. They willingly accorded to the General the immortality of motion possessed by Tennyson's Brook, while they were content with shorter journeys.

In the meanwhile the chorus of the W. W. C. had died in the distance, and the Club was off across the fields, up and down paths known only to it. It despised the ordinary roads which were tramped monotonously by the uninitiated. Its unwritten law was to avoid the high roads and never follow the same route on the way home. What the farmers of Maryland thought of this joyous troop streaming across their fields and clambering over their fences, has not been written down, but a spirit of hospitality and good fellowship fills every nook of that land, and during all the years of the Club's rambles, there was only one objection, we believe, ever offered to its progress. The objecter was probably an immigrant to the state, not yet naturalized.

What made the walks of the Club most enjoyable to its members was its entire freedom from care. It was a weekly villa in motion, perpetual motion, it might be said. Father Frisbee took all the responsibility of directing the line of march. Woe to the member who dared intrude himself into that privilege. He was always properly punished. It became a usual source of amusement on the walks to hurry ahead and take the wrong path in order to allow the General to blow his whistle in triumph at the pretended discomfiture of the wanderers. One good member, now walking in the Philippines, knew well this amiable weakness of the General and practiced on it. On approaching a cross-roads, he would take the lead and going on what was really the right path would very officiously say, "Come on! This is the way." The General could not permit that, and invariably he took the other path though it sometimes led up hill and away from the planned route. The Club was indignant at the unexpected hardships, but the future missionary was perfectly happy.

Incidents like these constantly occurring, together with the ever changing features of the country, kept the walks from ever becoming monotonous or wearisome. The General knew the wild flowers, and it was a pleasure to find new flowers, or meet again an old friend as its season came round. Sometimes the Club went down rocky ravines, "chattering stony names," or forded streams, watching the mysteries of erosion and so partook of harmless doses of geology. Fruits and nuts

came in due season to add zest to the rambles. Then a new road or hill or lane or, a greater treasure still, a new spring, would be found, and a cry would arise for a name. The saint of the day was honored, if possible, or Our Blessed Lady, or the Society. Alliteration was a much sought for charm in the names to be given. In this way, as time went on, the whole country within a radius of ten miles of Woodstock was set with sacred names, and the map, which the Club had made of its walks and points of interest, looked like a transcript of one of the Jesuit Relations' maps, so covered was it with saints and holy things. Kostka Cascade, Stanislaus Spring, Alleluia Heights, Salesian Vale, Our Lady's Cascade, Pampeluna Heights and countless other places awaken a host of happy memories in old members of the W. W. C. These names are now destined to disappear, for there has disappeared the living map which treasured them all so carefully, while generations of philosophers came and went and learned and forgot.

After passing many of these storied places on its walk, the Club started on its homeward journey, always, as has been said, by a different route. One of the topics uppermost on the way home was the time it should arrive at the college. Of course it prided itself on not being late, but at the same time it would consider itself disgraced to come in too early. The whole of Thursday morning was to be religiously devoted to the duty of walking. Hence there arose a conflict between duties, and the result was usually a hurried finish to the walk. Short cuts were a favorite device on such occasions, but they were often sad. The homeward journey was a favorite time, too, for deserters, who never failed to boast of their achievements, if they suceeded in getting home before the General. The practice of making short cuts was his exclusive privilege, and no one else might lightly avail himself of it. The vigorous member of whom we spoke before, and who is now an energetic missionary in Vigan, was particularly given to deviations from the line of march, and was called the "tangent" from this proclivity. On one occasion, in his philosophy days, this member made what he considered a great discovery, and went eagerly to convey his information to the General. "Father," he said, "I have discovered a short cut to Alberton." "Mr. T———," responded the General at once, "you are expelled from the Club." And so he was until the next Thursday walk, when after proper repentance he was reinstated,

having learned that he must not really assume any of the prerogatives of the General of the W. W. C.

These details of a W. W. C. walk, which it is so sad a pleasure to recount, are not mentioned merely in a spirit of gratitude. Every member of the Club and every one else at Woodstock during its days will long and gratefully remember the W. W. C. and its gallant General. It was indeed, as one of its Poets Laureate sang, "the sunshine of old Woodstock." Yet great as is the gratitude of all, it is absorbed by the spirit of reverence with which we look back on him whose lovable character was the source of all our happiness, upon Father Frisbee, who was in reality the W. W. C. Without his unvarying enthusiasm that seemed to grow younger with age and more elastic with opposition or disappointments, without his ardent love of outdoor nature, without his unflagging zeal for the health and true recreation of the scholastics, without that tender spirit of piety which pervaded so fully and so unaffectedly and spontaneously everything he did, the W. W. C. could not have been. Father Frisbee's childlike, yet noble nature was the secret, we think, of his success in the W. W. C. Places never grew old; anniversaries were always new for him who had the heart of a child. No one held aloof; no one felt ill at ease in his presence. He was eminently approachable. It was impossible to detect with microscopic observation the slightest trace of malice in him. He was too open, too sunny, too indyspeptic, we might say, to have any such feelings. All these qualities, we believe, found their source in his true childlike heart.

United with that prime trait and acting as its preservative was an instinctive nobility of soul. The fun of the W. W. C. was as free as the air, but it was wholesome. It was boisterous often, but it cannot be said ever to have degenerated. It was the noble nature, we think, of Father Frisbee which was the leaven. A slight incident will illustrate the matter. On Wednesday evening the Captain was helping the Poet Laureate to hectograph a song for the next morning's walk. Forced by want of time and by exigencies of meter and rhyme, the official bard inserted the word "corporosity" in the song, alluding to the healthful effects of the W. W. C. upon it. Next day the song was sung. The General liked it. The air was a favorite one at Yale; the air of his class song, we believe, and had been suggested by him, but when it came to the monstrosity

mentioned above, the General refused to sing it. It took more than a year to overcome his scruples to that objectionable word. The fact seems trifling enough, but it illustrates the sensitiveness of his nature. On many a like occasion his eloquent silence could be felt when one had lapsed, even in the least way, from propriety, and no other rebuke was needed. It was, therefore, that union of the childlike and noble which drew all towards him, and yet kept all from the proverbial excess of familiarity.

To have conducted a successful walking club for a number of years does not seem at first sight to add much to a Jesuit's fame or to be worthy of a place in any record of his memory. But when it is remembered that the walking club in question was made up of Jesuit scholastics worn out with a week's hard work, who drawn by the enthusiasm and attractiveness of a simple yet noble nature were brought together week after week, and were led across fields, up hills and down hollows until they had scattered all their weariness and cares to the four winds of heaven, then one begins to see a title to fame in such a deed. Every one who knew Father Frisbee knew that his devotion to his walking club was founded, like everything else he did, on high, religious motives. It is hard to imagine how anyone could have kept up that weekly outing with the younger members of the Society, who, naturally speaking, had few common traditions with one so far before them, unless he were actuated by principles of charity and love of the Society and of every one of its members.

A sketch of Father Frisbee would be incomplete without displaying to view the side of his character revealed by the W. W. C. That fact alone would justify the slight incidents that go into this chapter of his life. Yet the Woodstock Walkers want this chapter written for another reason. They wish to put on record their gratitude. They wish that one to whom they owe so much should be honored in every way and honored too in the way they will longest remember. Their gratitude goes out to their dead General not merely for the pleasure and thorough recreation of those walks in the "dear long ago," though a Jesuit's good health is a large item in a Jesuit's good work, but they are grateful for something higher and better. There is a measure of content in their lives, there is a deeper, tenderer love for the Society because of their happy companionship in the past, and because of the new revelations of Jesuit

charity which they will always cherish from their days with their saintly leader, good old Father Frisbee.

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On the occasion of his last retreat at St. Andrews in October 1906 he received a budget of latin letters from "faithful members" of W. W. C. telling how the Weather Man had taken advantage of their General's absence to send them a rainy Thursday, but how they placed their hopes in the prospect of a walk to Green Spring Valley on his return. This walk he actually took, footing the entire 21 miles with the soldierly step that never seemed to grow slow with age. Another member deplores their leader's absence on St. Francis Borgia's day, and thanks him for having recommended "Our Lady's Garden of Roses" as a bit of spirtual reading. The Secretary of the Club warns him not to forget to bring back the promised apples from the northern orchard, or let the Novices in the long Retreat charm him by their prayers into too long a stay from home. A fourth claims for himself and another "faithful member" the honors of promotion due to heroes who, in defiance of last Thursday's rain, made the usual circuit of outlying territory. Another has recourse to a quotation from Horace to express his feelings, while still another exalted to a poetic height contributed a sapphic the originality of which will not be questioned:—

Sub novo cœlo manet imperator
Longius noster! Melior nec illo.
Milites omnes hilares salutant
Te pater et dux.

The collection of wonderful signs used year after year to excite the enthusiasm requisite to a successful expedition, was found almost entire in Fr. Frisbee's room after his death. We can hardly convey to those who did not know him a better idea of the spirit which pervaded the organization nor, to those who did know, a more pleasing recollection than by presenting three specimens which are typical of all the rest.

W. W. C. '02
First Spin in 1902
The Invitation.

Come out if you're in sorrow,
Come out surcease to borrow
From your misery.
Come out and shake off sadness,
Come out and garner gladness,
Come out with W. W. C.

To a new Country in the New Year—On a Summer day in mid-winter.
New Song—News from Colombia, Spain, Holland—Letter from the Santa Cueva—News about the next Cold Wave.
Come along—Join our Song—Hear the News.
What the French and English Messengers say
About the Intention for this month.
Start 8½—Home 11½.
Will there be skating next week?
Special dispatch for W. W. C.

W. W. C. '02

The Invitation.

Walk forth from the murkiness into the light;
Walk to the gold from the grey;
Walk from the prison-house, darkening thoughts
Walk them away.
A New Walk to a New Hill, New Views—News from New York, Fordham and H. C. C.—A present to each walker, from Fordham.
The New Club Pedometer will be used for the first time—worth going out to see it, and hear it record the distance.
Fine Fresh Fruit from Keyser Island.
Come along. All Invited. All welcome.
Start 8¼—Home 11½. Come along!

W. W. C.

Pentecost Picnic.

All day on Mt. Nebo—Bath in the Patapsco—Dinner on the Mount.
H_2O from Moses' Spring—Splendid Scenery, Cooling breezes.
Not too far—Not too near—Nine to ten Kilometres.
All invited—Hand in name to Captain—Before Wednesday evening.
Fruit of Walk, Wild Strawberries—Flower of Walk, Mountain Laurel.
Start 8½—Arrive 10½—Bath, Dinner—Start home 3½, Arrive home 5½.

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The last sign ever put up by our beloved General contains a hint of the illness which carried him off. It is treasured with special care among the archives of the Club and reads as follows:

W. W. C. '07

Shrove Tide.

Short Shrove Spin. Start 8¾, Home 11.
Haste along and shake off Grippe,
News from Jamaica, And from Grippe-Land.
Flower of the Walk—Snow flower.

That flower was destined to bloom over his grave. As the officers and "faithful members," who had the honor to be his pall-bearers, bore him along the path where he had so often led them at the outset of many a daring expedition, there was a peace in their great sorrow and a confidence that the prayer to Our Lady Della Strada, with which he opened the walks, was in his case fully heard.

Mother, we pray,
To Christ the Way—Lead thou;
In age or youth,
To Christ the Truth—Lead thou;
In peace or Strife
To Christ the Life—Lead thou.

FR. FRISBEE AS EDITOR OF THE WOODSTOCK LETTERS

Saint John Berchmans says: "A Jesuit should have a heart big enough to hold one-half the world." That Fr. Frisbee more than fulfilled this ideal of the sainted scholastic, no one, who faithfully read the WOODSTOCK LETTERS during the 18 years of his Editorship, can fail to realize. No province of the Society, however remote, no mission however small and apparently unpromising, no contribution however unpretentious, was beyond or beneath his notice, if it could be "of interest to Ours." The consequence is a small library of materials geographical, historical, spiritual, educational, literary which any clergyman might be content to boast of, as his sole intellectual armory. The remote mission of Alaska, its more remote counterpart in Iceland; in sharp contrast to those, the tropical outposts of Jamaica, Honduras, Equador, receive a fuller and fairer treatment than can be gleaned from many more pretentious volumes. China and Japan are frequently before our notice. The student of the Exercises will find in these pages some of the most useful monographs obtainable on that most useful subject. No one who has followed his reports on the Woodstock Academy for the study of the Ratio, together with the other papers contributed rela-

tive to that interesting document, can have further cause to plead ignorance of the spirit and methods of Jesuit pedagogy. Biographical sketches, brief, pointed, sympathetic, make live before us the great lights of our province and console us not a little for the lack of such a collection as the "Varones Ilustres" or the French Menologies. Bits of scientific news, achievements of Ours everywhere in advancing the boundary lines of knowledge, appear with a most encouraging frequency. Points of contact between our work and the outside world, conferences of educators and scientists, tributes from secular individuals and corporate bodies to our members and their work, relieve the series of that narrowness which might otherwise be the bane of so special a publication. Interesting points of archæology, generally but not always provincial, render more vital our interest in certain localities throughout the province and the whole Society. Illustrations, of which the value is proportionate to their rarity, add value and life to the volumes, especially of late, where more perfect processes have come within reach of our modest means.

When we consider that all this treasure of intellect and charity passed under Fr. Frisbee's personal examination, was in part translated and almost entirely proofread by him, that to him, in great part, was due the soliciting of these articles, and on him entirely devolved their selection and arrangement, and that this work lasted for well nigh twenty years, we get some idea of the breadth and depth of his sympathies, and of the storehouse of useful and ready information which his well balanced and liberally educated mind had become. No wonder his conversation on the walks was delightful; no wonder even his humorous proclamations had a smack of erudition about them; no wonder his large heart grew to the proportions outlined by the young saint whose virtues he so admired and imitated.

Fr. Frisbee as Spiritual Father at Woodstock.

Father Frisbee's work as Prefect of Spiritual things in the Scholasticate of the Maryland–New York Province, was so important and extensive that to give an estimate or analysis of it, that would be other than painfully deficient, for those who knew him, is impossible. It is not enough to say that his exhortations were always full of life, practical, to the point, founded on the soundest spirituality, redolent of the most delightful piety,

inspiring the most constant and prudent self-sacrifice, productive of the truest spirit of unselfishness. Equally insufficient is it to declare that a manifestation to him was like a talk between a trustful son and the most sympathetic yet not over-indulgent father, that from talking with him one could learn better how to talk with Our Lord in the colloquy of a morning meditation. To make these things such, he would have considered no more than a part of his duty. But the particular spirit of those exhortations and colloquies can be learned only from the man himself, who must speak for himself, if we are to represent fairly this phase of his life and work. Fortunately we have at hand two documents which enable us to present our readers with the very germ and kernel of his teaching and the spirit in which he taught. The first is a report of the Triduum on the Interior Life, given by him to the Juniors at Frederick, on the occasion of the Renovation of Vows, Ascension Day, 1895. It was on this occasion that many of our readers made their first acquaintance with Fr. Frisbee, and they can bear witness that, though the exhortations in question may never have been given in the same form at Woodstock, it was the doctrine and spirit of that Juniorate Triduum which directed and pervaded all his exhortations at the Scholasticate.

General Preamble.

"We are to treat of the Inner Life."

I. Meditation.

a) See Our Lord Jesus, as in life, saying "the Kingdom of God is within you." *b*) Ask for knowledge of the Interior Life and grace to live it.

I. Definition:—The Interior Life is a life of interior actions, of supernatural actions (so far it coincides with any Christian life), of actions not in pursuance of whims but in pursuance of the motion of the Holy Spirit; this last element is its characteristic. It is a life of abandonment to God, of union with God. "If any one love Me, he will keep My word; and My Father will love him, and We will come to him, and will make Our abode with him." It is a life of thoughts and affections, supernatural, ruled by the Divine Spirit; the imitation of the interior of Christ.

II. The Interior Life is the life of a Jesuit, the Interior Law of Charity and Love, placed above our Constitutions, as a means to the end in view. In the Exer-

cises we are to praise, reverence and serve God, (acts essentially interior); to ask for an interior knowledge of Christ; to see God dwelling in us as in a temple. The "Imitation," St. Ignatius' favorite book after the Bible, devotes its whole third Book to the Interior Life.

III. Necessity of the Interior Life. It is possible for a Jesuit to become engrossed in the ministry and to do great good for souls, and yet not lead an Interior Life. This Interior Life made our heroes do so much greater work than those who lacked it. The Novitiate is the place for us to get this spirit. We may do much without it, but we will never do the greater things that we can do with it. Do we think of this?

II. Meditation:—Means to Interior Life.

a) See Christ showing His Sacred Heart and saying: "Learn of Me, because I am meek and humble of Heart." *b*) Ask for a knowledge of what Recollection is.

I. Recollection is a necessary means to Interior Life. It is making God present to ourselves, or rather making ourselves aware and mindful of His presence.

II. Attention:—When we are present to God, He often speaks to us; there are times when this is particularly evident.

III. Thoughtfulness:—We must keep God with us by thinking of Him and of things which draw us to Him; as the things we have meditated and read, the works we are doing for Him, and the like; e. g. St. Catharine of Siena and the cell within her heart. There are people in the World who do this. Let us have something definite in view on which to fix our wandering thoughts.

III. Meditation.

a) See Our Lord showing us His Sacred Heart. *b*) Ask for a knowledge of the Interior Spirit.

I. Prayer:—We are more fortunate than other religious orders in having a method of prayer. Hence we are bound to be men of prayer. For this we must be interior men. Not mere recollection suffices. We must be *interior*, not merely *intellectual* in our prayer. St. Ignatius insists throughout on affections.

II. Examination:—St. Ignatius has explained it carefully.

"Watch and pray." This is our *watching*. The Particular Examen is hard, but very important. The

motive is, to cleanse our heart that Christ may be pleased and enter therein.

IV. Meditation. The Interior Law of Charity.

Preamble: The Third point of the Contemplation for Love, viz.: Love in Action is our vocation, as distinguished from the second point, viz.: Love in Contemplation.

Preludes as in the Contemplation for Love.

I. Love of God: Our vocation calls us to exterior works. Study, even more than manual labor, distracts us from prayer. We cannot pray and study at once. But if we make our study a work of love, it becomes an act of love, a prayer. The course, e. g., pursued by St. Ignatius when distracted in study by thoughts of God.

This is the principle of the League of the Sacred Heart, which we ought to put in practise here, even in its details, in order to communicate it to others when we get outside.

II. Love of Our Neighbor: Letter of Fr. Anderledy about the wounding of charity by words. It is ours to see that this does not happen again. It demands an interior spirit to love, as the members and beloved of Christ, those from whom we naturally shrink, and would never have chosen for companions; and to do this constantly and in spite of their treatment of us. Rule 29 of the Summary.

The closing meditation of this Triduum showed the practical working out of these principles, in the Martyrdom of the Religious Life by means of the three Vows, which were compared to the spoliations, punishments and bondage suffered by the Martyrs; and the examples of St. Aloysius and other Interior Martyrs were cited in illustration of the doctrine.

Our other document, though not addressed to one of Ours, is no less illustrative of Fr. Frisbee's method of exhortation and direction, and opens up a field, of which we shall have more to say anon, his direction of externs, both lay and religious, during his residence at Woodstock.

"Courage and Confidence."

Woodstock College, March 16, 1893.

My dear Child in the Sacred Heart,

Now that you are in your new home I can surely call you "My child in the Sacred Heart" as never before, since you are in a house devoted and consecrated

to that divine Heart, and living under its care and protection in a manner given to very few; and you are to prepare yourself to be united to that Heart in a way that you could never be united to any other heart,—in a word to be His chosen Spouse. As your own true and devoted father in that Heart let me tell you a few things that I wish you to keep before you, and which will, I am confident, serve to help you.

1. You are to Rest. You have gone through so much, that you need to do this, and I know that Mother——— will tell you the same. You will, then, do with the greatest simplicity, all that she tells you in this regard, at the same time telling her just how you feel and what you need and what you cannot do. Remember that to rest now is only to prepare yourself to do more hereafter.

2. You are to become a little child, a very little child. You will find yourself surrounded by many younger than yourself, and who have not had your experience, so that some things may look childish to you at first. Humble yourself and try to be the simplest and most childlike, if not childish, of all. You have come to learn to be humble, and in nothing can you please our Lord more than in learning this the first lesson of His Sacred Heart. A little child does not judge nor find fault, but only obeys with the greatest simplicity.

3. Remember, what I have so often told you, that you must not put your love of God in mere sensible fervor and piety. There is something better, and that is to show your love by deeds, and especially by sacrifices. God will be more pleased when you give up your own opinion and judgment to that of those who hold His place, than by any sweet devotion; in fact, this must be your devotion above all others, to show by your submission of will and judgment, in a great spirit of faith, how much you love our Lord.

4. Do not doubt of your vocation. You are where our Lord wants you, and there you must stay, unless, indeed, you should have very positive proof, after sometime, that such is not his will. You will have, I think, much peace at first after you have rested and begin to be at home; but a time will come when you will be tried, and then you must remember never to come to any determination, for you would certainly be acting under the temptation of our great enemy.

5. The sure way to avoid making any mistake is to tell, especially in such trials, everything to Mother

——. You may trust her and you must, as she holds God's place. It is a great blessing for you to have a Mistress who has had such experience, and who knows so well the spirit of the Sacred Heart. Give her your entire confidence and you will be preserved from being led astray by the evil spirit, our great enemy.

6. Do not expect to find every one perfect, and then be scandalized at what you may think the short-comings of some. You are to live among those whom God has chosen to be his spouses and who are trying to be perfect. But they are not yet, they are still human and by no means angels, though you will see more charity and virtue in some than you will find elsewhere. Besides, and especially, keep in mind that you do not know the hearts of others and that you must not judge, for in nine cases out of ten you will judge wrongly and certainly displease our Lord, who bids you not to judge, for with what judgment you judge, it will be measured unto you.

7. Remember it is one of our greatest consolations in religion that we can know at each instant just what God wants of us, and that most surely; a thing that those living in the world cannot have. You have but to obey your rule and your superiors, and in so doing you do exactly, to the slightest detail, what God wants. You have no responsibility; you have only to do what our Lord asks of you. Should He appear to you, you could not be so sure, as it might and probably would be a snare of Satan, as you are when you obey the rule or the commands of your Superior.

8. You leave your mother in the world, my child, but you are doing more for her by giving yourself to God, than you could do in any other way. Do not doubt this for an instant, and thank our Lord every day that He has given you this occasion of showing how much you love her, by being faithful to what she wants of you and what she considers, oh, at how great a sacrifice, the greatest blessing that God has given you in calling you to be His in the Sacred Heart. Such an heroic mother deserves that you put forth every effort, but calmly and peacefully, to do the very best you can. You will pray for her every day, and ask God that he call her to spend her last days in his holy house too. I believe, though I do not know yet as I know for you, that He does destine this grace for her too, and that she receive it through your prayers and fidelity. What a blessing and consolation it ought to be to you that you may hope to obtain this grace for her too! You could not give a greater

proof of your love for her than this, nor could a child do more for her mother.

And now I end as I began, REST, REST, REST; do not even time yourself to do, what I have told you here, all at once. More is done, and it is done better and sooner in the spiritual life, by acting with calm, without precipitation, and in no hurry, than by trying to do as you are accustomed to in material things. Be satisfied if you do little at first with calm and peace of soul. God wants your heart, but He wants it in peace. This you will understand better and better as you go on in your religious life. Now it is all important for you to rest, REST, REST.

And this is all for the present. I give you with all my heart my blessing, and you know that you will ever have a place in my Mass and my prayers. I entrust you implicitly and with the utmost confidence to the Sacred Heart, under the protection of our Blessed Mother and the good St. Joseph. I enclose a little picture for you, which was sent to me from the Monastery of Corpus Christi at Hunt's Point, when I put my child there, Sister Mary of the Sacred Heart, (whom I told you of, and who, you will recollect, had to run away to be a religious), in prayer and in penance for you, that you might go on St. Joseph's day. I believe that she has obtained graces for you, and that you are to-day in the Sacred Heart is due to her in part. This little picture has been on my prie-dieu all this month to remind me to pray that you might go, and now I send it to you that it may remind you that you are under the protection of the good St. Joseph, that Mary your Mother is now to be your own mother as never before, and that both will lead you to the Sacred Heart. On your part you are to be the Little Child Jesus at Nazareth. "Blessed be they in whom we are always sure to find true friends." In every trouble you will go to them, and the more your heart becomes like to that of Jesus in simplicity and lowliness the dearer friends you will find them. That the picture comes from me will be sufficient to remind you that you have another "true friend" who is ever your own father, true, devoted father,

All in the Sacred Heart,
SAMUEL H. FRISBEE, S. J.

P. S. The little words of Mother Barat, COURAGE AND CONFIDENCE, which I have put at the beginning of this letter I bless for you and give you as your watch-word

and motto. Don't hurry to answer this long letter, but rest first.

Further light is thrown on Fr. Frisbee, as a spiritual director of externs, by a number of letters received from his spiritual children, now asking advice, now thanking him for some bit of friendly counsel, now telling some edifying item of news calculated to interest one like him, now unfolding the secrets of an afflicted heart to one in whom all recognized a father.

On the last summer of his life, probably just at the close of the Villa which he had conducted so admirably and so inimitably, he received the following from Paris, dated July 19th.

"My dear Father:—In my Birthday Book under the above date I find the words, written in a familiar hand: —Aime Dieu, et va ton chemin; and on Bl. Margaret Mary's Day, the name of the kind writer. What more natural then, than since I made my *chemin*, (or rather God made it for me), and I am back from *Paray*, to write you, whom in a most especial way I remembered there. How could I help remembering you, indeed, who taught me to love Paray and all it stood for? Besides, it seemed so natural to be there—in a moment I felt at home. Oh, the sense of *nearness* to Our Dear Lord in that blessed, tiny chapel of the Visitation! .... Do you know it seemed to me as though you yourself were there—*must* be there, and that presently you would step out to welcome me, the poorest of all the pilgrims spiritually." Here follows an account of the pilgrimage interrupted by the following remarks on the then condition of France. "But, Father, the real trouble is want of union; each little party pulling its own little way; not taking broad views of things; never looking beyond their own little circle with its own little views; consequence, *no fusion* for the good of all;—no real head, i. e. leader. All is a flash in the pan; puff, the light dies out—ashes! I do not mean to say there are no grand, generous, brave actions, but all is individual—nothing in common. And the dense ignorance of the people—their indifference—why, anywhere, almost, they can be bought with a pair of shoes, or a bag of flour! Pray, pray for France—for another Joan of Arc! for saints in all classes and in all stations, and in all your prayers remember most the Bishops and Priests. Pray, pray, for I know how you love France!"

About three months later, from a far different direction, came the following testimony and appeal. "We still remember you and the fervid exhortations which enkindled, revived, or increased, in our poor hearts the love of the adorable Heart of Jesus. It is the love of this Sacred Heart, which brings us to you, on the morrow of the festival of our Blessed Sister Margaret Mary, to ask a favor, which no one is better able than yourself to grant, and which will certainly contribute to the sanctification of many religious souls. We recall your nice English edition of the "Interior of Jesus and Mary," which met with well merited success, and we would now propose to you a somewhat similar work. We have in our possession a real treasure in an old copy of a "Spiritual Retreat of Eight Successive Days," by your illustrious confrère Bourdaloue, published in Baltimore, how many years ago we know not, by F. Lucas, Jr., 138 Market St. Several of our Sisters have used it during their annual solitudes with great profit to their souls, and it seems to us to be an unerring guide, a powerful incentive and a practical help, in the great work to be accomplished during those days of special grace. A new and revised edition of this invaluable little book, long out of print, would assuredly conduce to the glory of God, and if you, Reverend Father, could be prevailed upon to undertake it, we feel sure that there is hardly a religious community in the country, that would not coöperate with you by taking several copies."

In a later note, acknowledging Fr. Frisbee's favorable consideration of the above proposition, we find allusion to another work on which the good father was engaged at the time of his death:—"We are more than pleased at the idea of a new edition of Fr. Rodriguez, as all our copies are old and dilapidated, and we did not care to replace them by the abridged and mutilated edition, published some few years ago. It may be sufficient for pious people in the world, but we know nothing more solid and practical for religious souls, than the complete treatise in three volumes. If you will kindly let me know when the book issues from the press, we will be glad to get a few copies."

Not a week before his death came a letter from one who had apparently fallen away from the Church and returned, only to suffer, from domestic enemies, the persecution which follows all who would live piously in the Lord Jesus. It is full of testimony to Fr. Frisbee's kindness, sympathy and generous, disinterested zeal,

shown no less in readiness to give counsel and consolation, than to suggest others nearer at hand from whom assistance might be sought.

The testimony of his own correspondents is confirmed by the estimates of his virtue and character which, after his death, came pouring into Woodstock from many sources, within and without the Society, even outside the Church. First amid such evidences we place the declaration of his own brother, Mr. Charles Frisbee, who, though he did not follow Fr. Frisbee into the Church, shows a marked appreciation of his goodness. "Father Frisbee's death" he writes "was a great surprise as well as shock, and particularly so as I had always considered him a model of health and strength. It is very comforting to know that he was held in such high esteem by his associates, and that all was done for him that possibly could have been done. His yearly visits to my home at Stuyvesant Falls, N. Y. were always greatly enjoyed by my entire family, and we have learned to love him and admire his many good qualities and we shall sadly miss him. I shall avail myself of the first opportunity to accept your kind invitation to visit my brother's grave and to meet some of his late associates."

From a religious of the Sacred Heart came the following:

"I met Rev. Father Frisbee in Feb. 1893 at a retreat given at Eden Hall. My vocation was somewhat on the style of St. Paul's conversion, and though I was anything but possessed with the Father's personal appearance, as I was very worldly-minded, he said words in the very first instruction that answered fully my mental prayer preceding it; "If there is anything in this sudden thought of being a religious let the Father say something in the first words of the instruction as an answer." After the prayer, without any prelude, he turned around and said, "Our Lord has nothing to say to you, but, My Child, give me thy heart." With those words came a peaceful conviction and acquiescence to the call divine, which I feel sure I owe to Father Frisbee's goodness."

"I wrote a general confession, it might be called, hiding neither thought, nor deed nor tastes, and then asked if in the face of all that I dared try to be a religious. I can never forget his answer:—'After prayer and a penitential novena, I tell you I will answer for your vocation before the throne of God.'

A Religious of the Congregation of Notre Dame wrote. "My first acquaintance with Father Frisbee was in 1893. Early in the summer of that year he wrote to inform me that he had been appointed to give the spiritual exercises to our community at the Waltham Novitiate. In this letter Father Frisbee had stated that he had read the life of our venerated Foundress, and asked for a copy of our rules together with other books we might have, that would enable him to understand the spirit of our Order. The little Manual of Prayers which contains an abstract of our rules, and the lives of some of our deceased Sisters were sent to him."

"When Father Frisbee came he told me that he had made a careful study of these books, and he expressed a desire to have any other material, published or in manuscript, that would give him further information as to our rules, aims, work and customs. Accordingly he was provided with anything that would be of interest to him as director of the spiritual exercises."

"From the opening remarks to the closing exhortation the exercises were admirably adapted to the spiritual needs of a daughter of our blessed Foundress. The whole purpose of the retreat was not only to show what a good religious should be, but also to hold up the ideal Sister of Notre Dame. The good Father entered into our daily life, our work, our prayers, our customs with true appreciation of every detail and with a perfect conception of the spirit of our Foundress."

"The characteristic notes that ran through all the exercises were, loyalty to our Order, love for our Foundress and for our Sisters, obedience to our rule, fidelity to our customs, patient striving after the perfection attained by those of our Sisters whose lives he had read."

"It was Father Frisbee's faithful interpretation of the spirit of our institute which moved our Provincial Superior, Sister Julia, to express the desire that he might conduct a retreat for all the Superiors under her jurisdiction. At Sister Superior Julia's request I wrote to the Reverend Father Provincial of your Society, and it was arranged that Father Frisbee would give this retreat at the Waltham Novitiate in October 1901. The exercises were followed by the Superiors of nearly all of the houses this side of the Rocky Mountains. All of these Sisters were strongly impressed by Father Frisbee's eminent sanctity, and especially by his deep humility.

They spoke also in terms of highest admiration of his zeal, devotedness and sympathy, of his keen spiritual insight. I have heard many of those who made this retreat say that they regarded it as one of the greatest graces of their lives."

"It may be interesting to add that in the following year the Superior in charge of the western novitiate, at Cincinnati, tried to secure Father Frisbee's valued services for a retreat to be given to the novices of that section of the province. This desire was not, however, realized, as Father Frisbee could not conveniently be spared for a retreat in the West."

From one who, as a child, knew Fr. Frisbee most intimately, we received the following estimate and reminiscence.

"We feel that we have lost a very dear friend whose place can never be filled. I first knew him at Mr. B's house and at 16th St., when I was fifteen years old. His great holiness made a deep impression on me when a child. He took a most prominent part in Mr. B's conversion. He had exquisite tact and knew precisely and accurately when *not* to talk about religion. Mrs B. for years gave nearly every Sunday night a "high tea," at which Archbishop Corrigan, Father Frisbee and Father Pardow and a number of others among your Fathers were present together with society people, who were not Catholics. I can see Mr. B. now at the head of the table with the Archbishop on his right and Father Frisbee on his left. I can hear Father Frisbee now explaining some scientific invention. I can hear Father Frisbee laugh like a boy, and say something which would make the whole table laugh and particularly Mr. B. The example of Fr. Frisbee's holy life, combined with his unusual ability and sweetness of disposition, went far toward converting Mr. B. He has gone to a great reward."

From the same hand came the following reminiscences, the details of which throw such light on Fr. Frisbee's character and manners, that we cannot withhold even what may seem trivial.

"Mrs. B. was a highly intellectual woman who was eager to bring about her husband's conversion. It took seventeen years to accomplish this. Mr. B's distinguished position and attainments enabled him to render the Catholic Church in New York State, the Jesuits in New York City and, in one instance, the Pope, very important services. For years he was the legal adviser of

your order in New York City. He did all these things while a Protestant . . . . Mrs. B. very early decided that the true way to convert Mr. B. was to surround him with Catholic influences. In their house was a beautiful and well equipped chapel. The authorities at Rome had sent a special permission by which Mass could be said there at any time allowed by the Church. Father Frisbee, as Rector of St. Francis Xavier's, sought Mr. B's advice on many financial questions. Father Frisbee would say Mass in the early morning and stay for breakfast. Each Sunday evening Mrs. B. gave a "high tea." There were usually a number of people present including several clergymen to supply the Catholic influence. Father Frisbee was often invited. He was a graduate of Yale. Mr. B. was a graduate of Harvard. Father Frisbee had a wonderfully sunny and cheerful disposition. He comforted everyone without seeming to particularly try to do so. He always said the right thing. No one could fail to observe his great piety and, yet unlike many pious people, he did not weary one but, on the contrary, interested. He could adapt himself with ease to the chaff of the dinner table, the consideration of very important financial matters and the discussion of doctrinal questions with Mrs. B. He selected for her an ascetic library consisting largely of French books. Some of your Fathers, who were competent to judge, said it was one of the best they had ever seen. In dealing with Mr. B., Fr. Frisbee showed the most admirable and exquisite tact. I cannot remember him beginning a religious conversation when Mr. B. was present. If Mrs. B. began one he adapted himself to it, but did not seem desirous of continuing it. He never sought to argue with Mr. B., and the keen mind of the latter could never detect the missionary in Father Frisbee. The two men were beautifully matched, and in the end Fr. Frisbee won. At the same time Father Frisbee made himself very entertaining. He not only held his own in the best society, but was an important acquisition to any gathering at Mr. B's house. To amuse us he brought some beautifully mounted models showing a few of the latest discoveries in physics. Father Frisbee had the ability to explain a very difficult matter to untrained minds without using technical language, so that the principles of which he spoke seemed most simple. He got some printed matter relating to the models, with illustrations. This matter he had bound in Russian leather and brought it to us in the form of a

pretty book. He also brought us some delightful mechanical toys. There was a charming man who, standing on the top of a flight of toy stairs, turned somersaults, by force of gravity, all the way down to the floor, an acrobatic youth who performed upon the horizontal bar, a Chinaman who would walk solemnly across the floor, a wonderful bear, which standing upright would emit fierce growls, and at the same time lean forward in such a threatening way, turning his head and lifting his paws so cleverly that he had for a long time chief place in our affections. Father Frisbee also brought us Aunt Dinah, a coal-black colored woman who, clothed in a red gown and seated in an arm chair, fanned herself, turned herself from side to side and opening wide her mouth rocked her body slowly. Everyone admitted that Fr. Frisbee had surpassed himself in bringing us this. Of course he was too dignified to manipulate toys like these. When they arrived, he would explain the mechanism to me. Thereafter it became my duty to display them. This did not prevent his enjoying the fun. When the Archbishop came on Sunday nights we would after tea gather around a big log fire in the library. His Grace would sit in the centre of a circle composed of Father Frisbee and one or more clergymen, Mr. and Mrs. B., my mother and father and half a dozen other ladies and gentlemen. After a time, Mr. B. would direct me to get out all the toys. They were so many that, ranged on the hard-wood floor before the fire, they formed a small circus. I used to group them so that they all seemed to be performing for the benefit of Aunt Dinah, who encouraged them by waving her fan in the most absurd way. The novelty and cleverness of the toys caused many expressions of admiration. But when the strangers were told that they were presents from the Rector of the Jesuits to Mr. B., they would be greatly astonished."

"Another thing which used to amuse Fr. Frisbee was the tilts between Fr. Prendergast and some of the members of the family on the true meaning of the Bible. Being converts with original ideas, we would uphold our theories with vigor. This would make Father Frisbee laugh heartily because he foresaw our downfall, which always came."

"Pardon this scrawl about dear Father Frisbee whom I am unworthy to even attempt to describe. If you are interested in the above, I am content."

We submit herewith an excellent example of the confidence his spiritual children reposed in Fr. Frisbee's "mild and healing sympathy which from their darker musings stole away the sharpness ere they were aware." "Father Brandi brought you twice to see us, and from him I learned of your tender veneration for our humble little Visitation. Your own words to me were: 'If there is any good in me, I think I obtained it at *Paray*.' I am losing my sight, indeed, dear Father, I am nearly blind; for though I write clearly, I can scarcely read a line of my own writing after I have jotted down the words."

"I am writing now in a dense fog, and everything material is fading from my sight. The privations are great, but the grace of perfect resignation to God's will is the strong arm upon which I lean along my dark and gloomy way. I am persuaded that Our Lord has used this means to draw me into a still more secret cloister where there remains work for me to do, which as yet I do not fully understand, the work of a truly interior life, and for this I most humbly and sincerely beg the aid of your prayers. When you feel attracted to do yet more for God, perhaps He will suggest a little visit to your unworthy Sister in Our Lord."

From the Convent of the Good Shepherd, Brooklyn, comes the following testimony to his large-hearted spirituality.

Dear Rev. Father:—

Replying to your note, regarding our impressions of the lamented Father Frisbee, we must say that although he only spent eight days amongst us every one regarded him as a saint. Half of the community—about thirty-seven Sisters—made the retreat he conducted in 1905, and each one declares that she was most impressed by his extraordinary zeal; in speaking of our work he became enthusiastic and regretted that he had lived so long without becoming acquainted with our Institute. He had occasion to prepare one of the "children" for death during his stay, and his tender, saintly manner greatly edified all who witnessed it. (The child was forty-eight.)

No one can tell at what hour Father Frisbee repaired to the chapel; the Community assembles for Meditation half an hour before Mass, but he was always kneeling at the rail in the side chapel before the first Sister arrived. On making inquiries of those who made the retreat, we find each one was impressed with his utter dis-

regard of earthly things, and his endeavor to enkindle zeal in their hearts.

The Magdalens branch of our work pleased Father Frisbee very much, and he kindly volunteered to give them an instruction which was highly appreciated. Many have remarked that it was not necessary for him to speak, his appearance was a most impressive sermon.

From far away Michigan, from Carmel in Boston from Macon, Georgia, came similar testimonies of esteem and veneration from those who knew how to recognize Christian perfection living and moving in human flesh. From closer friends and from his own religious brethren came encomiums like the following.

L'Immaculée Conception,
Rue Rachel, Montreal,
Mar. 2, 1907.

Several of the Fathers here spent some of the early years of their religious life with Father Frisbee, and their recollections of him are all most edifying.

One said, "although a convert it was impossible to recognize any strangeness in his way of practicing the faith he had adopted, his devotion was so true and so practical. In the Juniorate in Quebec he was always foremost in whatever made our recreations pleasant and healthful. We called him the Rear-Admiral, and all were guided by his energetic and practical mind."

Another said, "Father Frisbee was a true convert. He was open and direct in dealing with men, because that was his way in dealing with God." How truly those early impressions are repeated in those who have been fortunate enough to come under the holy influence of dear Father Frisbee in his later religious life.

Kohlmann Hall, N. Y. City.

We all sympathize with you and Woodstock, although every house in the province has so many, who feel indebted to Father Frisbee, that they feel his death as if it occurred in each of them as well as in Woodstock. And individual members of the province feel as if he were a personal loss. His friends everywhere will bewail his death. I hope it will impress on everyone that nothing counts but simple virtues like his. To-night I was at dinner with some Yale men, and you should see how keenly interested they were in my story of him. I never before appreciated so well the spirit that actuates such men. President Hadley was his friend. Indeed, he

had no enemies. Good Father Frisbee! How he managed to overlook small things! May God give us all some of his simplicity! And may God reward his goodness to us all, and give Woodstock some one he would like in his place. I know how you feel it all, and we all feel for you.

Fordham University, N. Y. City.

The province will miss him very much, but his loss to Woodstock is well nigh irreparable. I think he has done more than any other single man to foster and preserve the spirit of charity and devotion among the scholastics of the province during the last fifteen years. Doubtless he is already reaping the reward of his patient zeal and fatherly kindness.

Another writes from the same College.

"A more lovable character than his I have never known, with the strength of manhood was united the innocence of childhood. I deplore his demise particularly on account of the Philosophers who for the past nineteen years have felt his influence and enjoyed the favor of his unceasing solicitude.

To your Reverence he was a powerful aid for discipline and good order and I fear you will seek far to find his peer.

His was truly a life of unostentations sanctity, I do not believe he lost his baptismal innocence—I feel like praying to him rather than for him."

If we, may venture to sum up in a few words the life-lesson of such a master, it was this:—The attainability of perfection. The proof positive, visible, tangible that the perfection at which we are aiming is not a dead thing to be found among dead books, but a living thing to be learned from living men. That the supernatural is not unnatural, as it is too often made to seem, but the uplift of our whole poor nature, mind, will, feelings, flesh, to the supernatural plane, by the doing of natural things, in a natural way, for a supernatural motive. This Father Frisbee preached powerfully, because he practised it consistently.

CONFERENCE OF CATHOLIC COLLEGES

The usual query proposed to one who has attended the Conference of Catholic Colleges is: "What did you do out there?" and I suppose the usual answer is: "Why, we did nothing." Then naturally follows the observation: "What, then, is the use of these annual meetings anyhow." The question indicates an ignorance of the principles on which the Conference was founded. It's direct object is not to *do* anything except in the sense in which the creation of public sentiment may be called effective. It has no legislative character: the only regulations it can make are those concerning the government of itself and its own committees; it has no authority whatsoever over any college; so far as they are concerned, its work is merely suggestive. With this explanation, perhaps, it will be possible to understand how the answer to the query: "What did you do?" is no sign of inefficiency. I may, however, say in passing that I have heard of some instances in which the Conference suggestions about courses and methods of study were adopted *proprio motu* by certain colleges, and with benefit. It would be useless to give here any abstract or summary of the proceedings of the recent Conference in Milwaukee, since they will soon be published in full where all can read them; indeed, probably they are already in the hands of the public. A brief account of the foundation of the Conference and its aims may not prove uninteresting.

Whilst Bishop Conaty was Rector of the Catholic University he conceived the idea of calling together representatives of the different Catholic Colleges of the country to discuss educational questions of general interest. The first meeting was held in Chicago in the Spring of 1899. The answer to the Monsignor's invitation was not very enthusiastic. On account of the place of the meeting, Western colleges were fairly well represented; there were a few, likewise, from the East, and the Society supplied nearly one half of the total representation. There was a feeling of uneasiness about the movement, as no one heard the motive which had prompted this call, nor the end which might be intended. There was a fear, excusable perhaps, under the circumstances, that the autonomy of single

colleges might be intefered with, and that certain courses of study and methods of teaching might be imposed, or proposed with authority to impose them. It took a year or two for this feeling of unrest and suspicion to die out. However the colleges insisted from the beginning that the Conference should have no control whatsoever over them, whether they belonged to the Conference or not; that any college should be free to enter or to withdraw, and that its internal government should remain intact and inviolate. I think that this idea is now universally recognized; it has certainly been constantly insisted upon, and there has never been the remotest attempt at anything like coercion. It was promulgated at the first meeting in Chicago during the period of organization. A proposal was made that the Rector of the Catholic University should be *ex officio* president of the Association, but it was unanimously rejected, and each official, except the Secretary, is to be elected yearly.

One singular thing about these College Conferences is that hardly ever do laymen make their appearance at them. The male attendance is entirely clerical. Sometimes ladies and school girls gather in fairly good number, seemingly with intelligent appreciation, but outside of book agents, reporters and newspaper men in general, it is rare, indeed, to find a Catholic layman in the audience. Of course our colleges are under the control of religious and clerics, but their alumni are to be found in every city, and one would imagine that they, at least, would take some interest in college work. There is no sign of it in the college conferences; all college life and all interest in it appear to perish with the diploma, or without it. On one occasion a lay teacher in a clerical college did read a paper, and once or twice it has happened that a layman, here and there, took part in the discussions, but the statement made, about the lack of interest shown by laymen, remains true almost in its universality. So was it at the first meeting in Chicago, and such has it remained consistently. The two subsequent meetings were also held there, as Chicago was deemed more central and better suited for East and West. The same poor attendance characterised both, the same lack of interest, and learned and exceedingly clever papers were read to a handful of priests, brothers, nuns, schoolgirls and book agents intent on business. The secular clergy take as little interest as do our own alumni; indeed, they seem to be

positively hostile, either staying away altogether, or nourishing extravagant views, such as Father Yorke expressed in the late Conference as to the damaging effects of college education.

It was, if I remember aright, at the Third Annual Meeting in Chicago that Mgr. Conaty conceived the idea of inviting the parochial schools throughout the country into a similar organization to meet yearly at the time and place of the College Conference. The arrangements were perfected at the Fourth Annual Meeting in Philadelphia, and it was this innovation that saved the College Conference from failure and collapse. In Philadelphia papers were read literally to empty benches; the local clergy kept aloof; the Western Colleges failed in representation, and the powerful influence which our Missouri Fathers had exercised in previous meetings was missing, as no member of the Missouri Province came on to Philadelphia. Altogether it was a dismal affair, and all the surroundings were dismal and dingy. But it was here that the General Conference was organized regularly, and this gave a new life to the whole movement. The plan of Bishop Conaty was to unite the different branches of Catholic education into one federation composed of Seminary, College and Parochial School Conferences. Each department was to have its own separate constitution and by-laws, its own meetings, its own officers, its own corporate life, sovereign and independent, even to the right of secession. They were to meet annually at the same time and place, and certain businesses of a general interest were to be transacted in a joint session. Officials of the federation, president, vice-president, secretary, etc., were to be elected from the members of any department, and thus all educational forces were to be kept in touch with each other. From the beginning it was evident that the Parochial School Department would excite most enthusiasm and attract most sympathy. It appeals to all, it has behind it the interest and the support of bishops and clergy; it's teachers, mostly religious women, form an immense army, filled with enthusiasm and anxious to learn. The work done by this department has been excellent, as anyone who takes the trouble or the pleasure to read the annual reports will soon learn. One might have expected that, by reason of the more universal interest it excited, the parochial school department would submerge the other two Conferences; but the contrary has been the case. The in-

terest taken in it has overflowed, to some extent at least, to the workings of colleges and seminaries, and many who come to the meetings, purely out of sympathy with the schools, drop in, out of curiosity perhaps, to see what the colleges are doing.

New York succeeded Philadelphia as the place of meeting, and it was there that the schools made their first grand demonstration of patriotic fervor. At the great final meeting several hundred children of the parochial schools were massed upon the stage, decked out picturesquely in the national colors and carrying devoutly tiny American flags, while they sang "My Country 'tis of thee," the "Star Spangled Banner," and other patriotic hymns. All this may be doubtless, a help to Catholic education, but unfortunately, in the list of speakers to advocate its claims and to proclaim its necessity, there were some who did not think it satisfactory for their own offspring. It was during this meeting that a most instructive discussion took place on the "High School Question" which will well repay the time of anyone who follows it up. This subject, in one shape or another, has occupied the attention of nearly every annual meeting, and it still remains in a very unsatisfactory condition, owing to the difficulty of defining precisely what is meant by a High School. One who has not given much thought to the matter will be surprised to see how complicated it is: and he will find it difficult to lay down a definition that will give universal satisfaction. All admit that it is not a grammar school; many maintain that it is not a college, but what it is as an intermediary course, whether it means horse-shoeing, or wood carving, or the art of swimming, or the eclogues of Virgil, few can determine: in fact the question still remains open to discussion. And this, no doubt, will continue indefinitely, as ignorantia elenchi has the advantage in prolonging all argument: it is a good example of a broad, liberal view, admitting wrangling without any hope of a solution that would better the understanding. The present tendency is to abolish the High School by adding to the Grammar School on the one hand, and reaching down from the University on the other. Certainly it seems as if such a scheme did exist; what will be the consequence upon our High School and College when this plan is accomplished?

The succeeding meetings in St. Louis, during the "Worlds' Fair," and in Cleveland, the following

year, were a repetition of what has already been described; the parish school came ever more and more to the front, and the college received some of its reflected light, while the Seminary went on in unnoticed and solid dignity, discussing mighty questions in faith and morals. It would be unfair to pass over in silence the extraordinary kindness and hospitality of our Fathers in St. Louis during the three or four days of the meeting there. The sessions were held in St. Louis University, and Father Rogers, the rector, handed over his great building, and even his refectory and larder, to the assembled delegates. . It was the most wonderful display of hospitality I have ever witnessed and I doubt if even in the great West, famous for the intensity and heartiness of its welcome to strangers, it has ever been equalled. There are some things, probably many things, that the East may still learn from the West.

The late meeting in Milwaukee attracted unusual attention, because the report had gone abroad that the Archbishops of the United States were to take part in it in behalf of Catholic Colleges. The report was inaccurate, to say the least, but it had just enough of a foundation in truth to justify the rumor. The facts are these. At a meeting of the Standing Committee of the College Conference, held in Georgetown College last February, it was proposed that a direct appeal should be made to the hierarchy of the United States for its aid and support in favor of Catholic Colleges; that as their influence and zeal had done so much for primary education, they would be equally powerful in the interests of secondary training; that the number of Catholic youths going to protestant or non-Catholic colleges was alarmingly on the increase; and that, without discounting a certain amount of good done by Catholic chaplains and Catholic Clubs at non-Catholic schools, these could scarcely be looked upon as supplying the demands of Catholic Education. The proposal was unanimously endorsed and a committee appointed to wait upon His Eminence, the Archishop of Baltimore, for his approval, and for leave to draught a Memorial to be presented to the Archbishops during their annual meeting in the Catholic University in the following April. His Eminence received the committee with his usual courtesy and undertook to present the Memorial himself to the assembled prelates. He requested, however, that some members of the Standing Committee should be on hand at the Catholic University to enlighten the

Archbishops on the subjects about which they might desire information. This was done and the committee was summoned, in due time, into the presence of the Metropolitans of the United States, all of whom were present except San Francisco, Oregon, Chicago and Santa Fe. Before this illustrious body the college men exposed their views, begging the aid of the hierarchy in the cause of higher education. His Eminence, the Chairman, appointed three of the Archbishops, to wit, His Grace of New York and the Archbishops of Milwaukee and New Orleans to meet with a committee of five members of the College Conference to be appointed by the president of that body. The Archbishops insisted that the college representatives should be men who could give definite answers to proposed plans and questions, as having authority; they said it would be useless to send men thither who would have to say to each and every proposal: "Wait till I see my Superior." The committee, therefore was composed of the Provincial, S. J., of the Maryland–New York Province, the provincial of the Congregation of the Holy Ghost, the presidents of Mt. St. Mary's, Emmitsburg, Notre Dame, Indiana, and Villa Nova. Archbishop Farley, the presiding officer, appointed Milwaukee as the place of meeting during the time of the educational convention. But it was entirely distinct from the college conference, indeed, it had nothing to do with it; it was merely the accident of conveniences that determined the place and time. I am sure that many of the college men knew nothing about the existence of this special committee. The Bishops did, indeed, appear at some of the meetings of the departments with words of sympathy and encouragement, especially the Archbishop of Chicago, who stood forward as an uncompromising champion of Catholic education along every line; but officially, the Archbishops had no part in the convention. This special committee of Archbishops and college representatives held serious sessions on two successive days, but as no official statement has yet appeared as to their discussions, it would be idle to surmise.

The question of Catholic chaplains at non-Catholic colleges formed the central and most interesting point of discussion in the late conference. Rather a clever paper was read from Father Farrell, chaplain to Catholic students at Harvard, but it passed over the main questions skillfully, namely, whether a chaplain for Catholic students in such places should be

formally set aside, appointed or designated, and if, by so doing, we were carrying out all the instructions of popes and councils on Catholic education. It was once more a question of simple definition: what is meant by *chaplain* and what by college. Father Myer, on this occasion, gave an eloquent and impressive discourse on the concessions made by the Holy See in England in this case and the generous sacrifices which the Society had made for the success of the Catholic University. It was quite clear that the Catholic instinct of the Conference was not in favor of Catholic chaplains at non-Catholic schools as the solution of the question of Catholic education.

I hope some may find, in these lines, an understanding of the end and methods of our annual Conference. These meetings bring our Catholic teachers and all our colleges together; they learn each other's views, and even the highest can learn from the lowliest; they are capable of creating a spirit of union and healthy rivalry; and if we had a united hierarchy, a united clergy and a united people, who can, for a moment, doubt the tremendous influence that Catholic education would have upon the country. The parochial school department has been, as I have said, and for reasons given, wonderfully successful; indeed, the enthusiasm it excites has given life and vigor to the whole movement. The most distressing indication of all is the little or no interest which college graduates take in the proceedings. Yet there must be plenty of college alumni in the cities where these meetings are held. Is all that college life means over with the diploma? Unfortunately it would appear so to be. What can be done to get our laymen interested in forgotten college life? I leave the answer to the wise and observant.

JOHN A. CONWAY, S. J.

THE SUMMER WORK AT KEYSER ISLAND

In a circular letter sent last May by Rev. Father Provincial, to the Colleges of our Province, the following announcement was made: "As a practical preparation for the year's work of the Scholastics, part of their short vacation will be spent at Keyser Island this summer." The session began on August 2nd, and ended on August 24th. Though in its prospect, the undertaking may to a few have seemed venturesome, to all who were anxious for improvement in our college work, it was a great move in the right direction; and in the event, it attained a success that few had ventured to hope for it. Some small disadvantages in the way of library facilities and domestic equipment were to be expected; yet on the other hand there were many advantages. The longer stay at the sea-shore, a privilege for which near-summer residents were paying much—was highly prized. The weather was splendid. These and other advantages more than compensated for the few inconveniences, and counted greatly for the successful achievement of the purpose of the work.

What that purpose was, we may best see from the circular letter. "It is not a normal school strictly so-called, but a preparation for the year's work. The men engaged in the work are not to spend their time in learning new things, but in getting ready for school. In the quiet, cool and healthful surroundings of the Villa, will be found the combined advantages of good preparation and good recreation. The rest and strength gained by the three weeks of the Long Vacation will be confirmed by the extended stay of the Short Vacation. While the spirit of study will be encouraged by favorable conditions of time and place, the greatest good will result from the meeting and intercourse of our teachers, who are all zealous for the same end, earnestly striving to fit themselves for a common work. Those who are teaching the same grade will profit by each other's experience; those who have passed up to a higher class will help on those about to succeed them. Methods will be discussed, successful ideas exchanged, exercises written and put in order, authors read and prelections prepared; in a word, the whole year's work will be foreseen and mapped out."

As "Helps" towards the attainment of the purpose of the work, the program called for "Talks" by the Prefects of Studies and Teachers of the Province, and for "Meetings of Teachers of the Same Class." The class-group meetings were to "review the talks, applying what was said to the special needs of their classes." They were also to take up the discussion of particular questions that could not be treated of in common.

The Talks were held on Monday, Wednesday and Friday mornings—two each morning, lasting one hour and a half. On Saturday and Sunday mornings, Father Donnelly, under whose direction the exercises of the Session were conducted, gave practical talks to the "First Year" men. And the class-groups met for a half hour on Monday, Wednesday and Friday evenings.

The subjects and dates of the "Talks" were as follows:

August 2, Latin Grammar, Fr. Rockwell; Latin Composition, Fr. Macksey.

August 5, Greek Grammar, Fr. Rockwell; Latin Composition, Fr. Macksey.

August 7, Class Interest, Fr. Rockwell; Greek Authors, Fr. Clark.

August 9, Greek Composition, Fr. Clark.

August 12, English Composition, Fr. Shealy; English Authors, Fr. Connell.

August 14, English Literature, Father Connell; Precepts of Poetry, Fr. Shealy.

August 16, History, Fr. Mullan; Algebra, Fr. O'Sullivan.

August 19, Catechism, Fr. Mullan; Geometry, Fr. O'Sullivan.

August 21 and 23, Discipline, Rev. Father Provincial; Methods of the Ratio, Fr. Donnelly.

The Saturday and Sunday Talks by Father Donnelly were on these subjects; English Exercises, English Authors, Latin and Greek Exercises, Prelections, Latin and Greek Grammar and Class Management.

The order of time during the Session was the same as that usually observed during Short Vacation. With facilities for physical exercise and recreation so near at hand, time was saved for the pursuance of literary work. A little library of text and other books was begun through the courtesy of some of the publishers. In the course of time these will be added to until the Villa is supplied with all necessary books. This year the main part of the books required for the work came with the

Teachers. For the order was that "each Scholastic in going to the Villa should bring with him a set of books required in the class he had taught the year before, and will hand them over to the Teacher of that class for the coming year. One or two copies of necessary books of reference, such as dictionaries, may be brought from each College for the use of the Scholastics of that College."

Though, in some instances, the matter embodied in the Talks was familiar to the auditors, no little advantage was obtained from them in the clearer light that they gave to the intentions and methods of our teaching system, and, in not a few cases, some really inspiring thoughts were obtained. The "First Year" men must be the greatest gainers by the Session. Many a regret in the past was uttered by their predecessors for the lack of some such aid as these Conferences. The experiences contributed by the various speakers were especially illuminating, and will be perhaps longest treasured because they were more immediately practical. Yet the repetition of our principles of teaching, especially in the setting of personal experience, did much real good.

Too much cannot be said for the generous way in which all the Scholastics entered into the spirit of the Summer Work. In many instances, because of new conditions and the changing of long-cherished traditions, real sacrifices were called for and were generously made. The general interest manifested itself in various ways. The Talks were heard with attention and profit, and never failed to provoke discussion, even where they did not always win full agreement of opinion. Difference of views served to keep the recreations occupied with topics for debate. If one passed around the Island, he met with bands who were almost always talking class matters, or he saw others gathered on the porches in large numbers engaged in animated conversation on the various details that enter into a teacher's daily life. An index to the serious purpose that actuated everybody was the eagerness with which the smallest practical point was taken up and noted for future use. Fr. Donnelly's Talks to the First Year teachers were largely elementary in character, and yet many besides the First Year men asked to be present and were on the watch for all useful suggestions. The class-groups met on the various porches. Stoics they called themselves. They presented rather a romantic sight to anyone looking to

the poetical side of things. The sun had just ceased shining as the groups assembled. Nearly always a good breeze was stirring, and harmonized with alternating currents of discussion. The darkness gathered, but the fact was not noted as the eager voices spoke out louder for pet views, or in earnest opposition; and the ideas grew brighter by conflict while the night grew darker. One of the best features of the groups was the informality, which did away with affected restraint and induced a friendly and spontaneous expression of opinion.

Another and higher feature of the Summer Work deserves to be recorded. It was the feeling and spirit of unity aroused in all. The men saw each other in a better light, got a clearer idea of the high purposes and hard work of their fellow-teachers. They all felt that they were engaged in the same great work, and a warmer sympathy was excited. The older teachers were a great help to the younger men. Difficulties were pointed out, exercises and other helps were passed around, the whole school-year was canvassed, and all this help fostered a spirit of true charity.

It was only three weeks of Short Vacation, and it is not to be expected that everything could be done in so short a time. Of course, the strength of body is the least of the goods obtained, but it is a substantial one. Greater is the good, even though it is not excessive in its magnitude, which has been gained in a higher appreciation of the teacher's vocation, and in the nobler ideals that have been awakened, and in the better preparation for the year's work,—which was the prime purpose of the Summer Work at Manresa, Keyser Island.

F. P. DONNELLY, S. J.

CARDINAL GIBBONS AT HOLY CROSS COLLEGE

Never in the history of Worcester, and seldom in that of all New England, was a welcome extended a visitor such as that which Cardinal Gibbons met with on his arrival in the Heart of the Commonwealth on June 17th, to preside at the 64th Annual Commencement of Holy Cross College. Even the President of the United States, on his visit of two years since, was received by a smaller and less enthusiastic crowd, nor was his reception, as was that of the Cardinal, the result of such combined efforts on the part of all citizens irrespective of race and creed. The visit was primarily to Holy Cross, on invitation by Rev. Fr. Rector, and beyond the actual reception by faculty, alumni and students nothing elaborate was intended. But on conferring with members of the Alumni Association as to the details of the reception, it was proposed to make the event one of more than ordinary occurrence, and to enlist the aid of the Catholics of the city. When this news was made public a number of the leading protestants in the city asked as a favor, that they might be allowed to participate in honoring the prince of the Church, while at the same time all the professional and business men of Worcester came forward with an offer to make the event a public rather than a private affair. Neighboring towns also asked to be included in Worcester's celebration. Rev. Fr. Rector yielding to the requests placed the management of the matter in the hands of an Entertainment Committee, of which he himself was Chairman. This committee consisted of the clergy of the city, the presidents of Clark University, Worcester Technology School, Worcester Academy and State Normal School; the principals of the various high schools, and a score or more of the leading professional and business men, Catholic and protestant alike. The alacrity and enthusiasm with which each member worked was a striking proof of the love and esteem which Worcester has for Holy Cross; as it was under her leadership and for her honor that they came forward so generously and willingly. Invitations were sent to the various Catholic social, benevolent and patriotic societies in and around Worcester to participate in a parade in honor of

His Eminence. The visit, too, was arranged for an opportune time, the eve of the three days carnival, this year for the first time, inaugurated in Worcester, and though it was not on the list of attractions it proved the most striking event of the three days. For as one of the newspapers aptly remarked, "the Cardinal's visit was an occurence not anticipated in the original plan of Worcester's festival, yet it was one for which the president and faculty of Holy Cross deserve public thanks in that, as events proved, it turned out to be the feature of the entire public celebration." Coming too, on Bunker Hill Day—June 17th—it gave the New England "Yankee" a long-wished for opportunity of seeing a real live Cardinal of the Catholic Church.

During the weeks previous to June 17th the preparations went on apace, all uniting with a ready will, to make the event a credit to the city and to its Catholic population. In fact, the encouragement which the entertainment committee received on all sides goes far to show how changed is the animus of these scions of old Puritan stock from that of their forefathers, who for many years refused Holy Cross a charter. Finally the day came and with it an outpouring of citizens, such as Worcester had never witnessed, and an influx of neighbors in such numbers as to tax the railroads. On that day all roads led Worcesterward, and all towns within a radius of twenty miles were for the afternoon transported to Worcester.

The Cardinal was to arrive at 2 P. M., and long before that time, the streets along the line of the parade were being filled with people. The paraders themselves gathered on Front St., 5000 men in all, in a line that extended from City Hall to the Union Station. By 1.45 all traffic had to be forbidden on the principal streets, and so dense was the crowd that the police were forced to rope in the square near City Hall and the Station. The depot itself was filled to overflowing, and when at 2.15 the Cardinal's train rolled in standing room was at a premium. The crowd was very orderly, giving no trouble to the custodians of the peace, and as the Cardinal appeared followed by Rev. Fr. Rector, who had accompanied him from Springfield, an immense volume of sound echoed throughout the train shed, as the people cried "Welcome to the Cardinal." As Cardinal Gibbons stepped from the train the Mayor of Worcester with members of the reception committee hastened forward, and bending low and kissing the ring said: "As

chief executive of the Heart of the Commonwealth I bid your Eminence a most hearty welcome. We are glad to have you here among us. We hope your stay will be pleasant and agreeable, and when you depart from us may your thoughts be such as will furnish you with pleasant recollections in the future." The Cardinal responded in a few, brief words, and was then escorted through the cheering multitude to the carriage awaiting him. As he emerged from the station he paused in surprise at the unexpected scene before him. As far as the eye could reach stretched the line of paraders, their varicolored uniforms lending color to the ranks; their curiously wrought banners and insignia, rich in gold and silver glistening in the bright sunlight and giving to the scene a touch of antiquity, reminded one of the days when the princes of the Church were thus received in honor and in triumph. As the Cardinal entered the carriage the 30 bands in line struck up "Hail the Conquering Hero," and the long line of men was set in motion. At the head of the paraders were two companies of the 9th Mass. Volunteer Militia, followed in order by the Irish, French, German, Polish and Italian societies. Then came the Knights of Columbus, the senior class of the college and the Cardinal's carriage, drawn by four coal black horses, followed by those containing the clergy and members of the reception committee.

Along the route the streets were crowded, all turning out to catch a glimpse of him who had been heralded as the foremost American Catholic. The music of the bands was drowned by the bursts of applause that spread like waves along the miles travelled by the paraders. The enthusiasm of the masses was especially noticeable, because of the occasion and in contrast with the usually quiet and unostentatious mode in which the staid new Eglander shows his appreciation. To acknowledge all the rounds of applause that met the Cardinal at short intervals was impossible and he had to be content with raising his hat, or rising in the carriage whenever an extraordinarily loud burst demanded it. As the carriage approached the City Hall, where the Mayor and his staff were to review the parade, a band from the Catholic Orphan Asylum of the city played the opening bars of "Maryland My Maryland." Immediately the tune was taken up by the 10,000 gathered on the plaza and the burst of song swept down the streets as the carriage rolled between two lines of singers. Tears glistened in

the Cardinal's eyes as he rose to acknowledge the delicate compliment. Then a mighty cheer rent the air as the Mayor bowed low from his stand, while as with one voice the people cried 'Long live the Cardinal.' Then, the parade moved along the principal thoroughfares, everywhere crowded; their buildings tastefully draped with the national colors, while on all sides fluttered side by side the papal and the American flags. Everywhere the crowds were appreciative; all seeming to wish to convey to His Eminence testimony of their love and affection. At the very opening of the parade a little happening occurred which won the democratic hearts of the onlookers. As the parade passed a building in course of erection all the workmen stood on a girder and with waving caps gave three lusty cheers for "His Eminence." Their shout could be heard above the applause in the streets below and the Cardinal in his deferential way doffed his hat in response to the salute. The Protestants in the carriages following remarked the democratic spirit characterizing the act. Another little incident, touching in the extreme, struck all who witnessed it and proved that at least in some of those exiles of Erin in Yankeeland, the heart still beats with that same love for the "Soggarth Aroon" that thrilled it in younger days in the far off hills of green Ireland. As the Cardinals equipage approached the State Mutual Building the crowd was seen to separate, and a little girl of seven or eight appeared, leading by the hand a weak, tottering old lady of seventy or eighty. Gentle hands placed the pair in the front rank of the onlookers. Just as the carriage passed in front of them the little girl cried, "There he is grandma." The old woman was heard to say, "Thank God for this day, I have seen His Reverence and now am happy." The Cardinal was visibly affected by the act, and as he raised his hand to bestow his blessing Catholics and Protestants alike removed their hats. To one soul at least his visit brought joy. Incidents like these occurred all along the line of parade, incidents which told a tale of change in spirit of a people once intensely anti-Catholic, but now, at least, bereft of prejudice. Not an untoward event interfered with the success of the parade, and when the end came all Worcester was satisfied that it had seen the noblest parade that had ever marched through its streets. The parade proper finished, the men in line separated into two files on either side of the street and facing each other. As the Cardinal's carriage passed between, hats

were doffed, arms presented, salutes given, and as it rolled beyond en route to the college three lusty cheers from thousands of throats betokened the end of the civic reception to James Cardinal Gibbons.

Commenting on this, and on the manifestations of good will towards so distinguished a visitor the leading Worcester daily, under date of June 18, says: 'His Eminence Carnal Gibbons received the biggest reception ever accorded a visitor to the Heart of the Commonwealth, on his arrival to attend the Holy Cross Commencement. Sentiments that displayed the greatest liberality placed in circulation a spirit of Catholicism which was remarkable for what it offered in the matter of non-sectarian enthusiasm and display. Though the demonstration was an honor to a prelate of the Roman Catholic Church, yet this did not prevent all of Worcester from turning out to welcome the high prelate, and pay their respects by their presence at his triumphal entry into our city. Great and sincere as is His Eminence's warmhearted cordiality, it met with its complement in the sincere welcome accorded him by the Worcester public. There was an united hastening of our citizens to sieze the opportunity offered them to pay tribute to so great a man. From the moment when Rev. Fr. Murphy first announced the Cardinal's visit, to the moment yesterday afternoon when Worcester and its neighbors opened wide their arms in welcome, nothing was left undone to make Cardinal Gibbons conceive and retain nothing but pleasant recollections of his first visit to our fair city. The memory of his presence will long remain with us, and the thanks of the city are due to Holy Cross as well as to the Catholic public for the ovation they gave their prelate."

If the welcome which met the Cardinal in Worcester proper was enthusiastic, that accorded him by the 450 Alumni gathered that evening in the college dining hall was more so. The gathering was a large one, graduates representing success and honor in every walk of life, coming from distant localities to greet His Eminence. In the procession to the hall the Cardinal and Rev. Fr. Rector led the way followed by Bishops Beavan of Springfield, Walsh of Portland Geurtin of Manchester, the graduates in order of seniority of class, and lastly the seniors.

The flow of eloquence, wit, and general good will captivated the Cardinal and he soon imbibed and manifested the boyish, happy spirit that pervades the

annual assemblage. In the few remarks he made he congratulated the college on having so many able men and representative Catholics; men who were lifting the standard of Catholic life, and winning for their Church that esteem and respect which is its by right. The banquet was a pronounced success and as the Cardinal afterwards remarked, was an indication of the tremendous strength and influence of Holy Cross in the men whom she produces.

Next day was bright and fair, an ideal day for Commencement, and as early as 8 A. M. people began to gather on the north campus, or as it now called "Commencement terrace." The decorations were elaborate—the Cardinal red intermingled with the purple and white; a liberal display of old glory, and the newly enlarged and beautiful porch flanked with flowers, made a scene, the beauty of which will slowly fade from the minds of the beholders. By 10 A. M. a crowd of 5000 or more was seated under the immense canvas, that tent-like stretched across the lawn. As the Cardinal appeared arm in arm with Curtis Guild Jr, Governor of Mass., followed by a long line of Church dignitaries, alumni, and invited guests the people rose in profound respect, and as the governor handed him to his seat the terrace echoed with applause. After the usual exercises the Cardinal conferred degrees on fifty graduates and as he advanced to address the audience received a royal welcome. The deepest interest was manifested in his utterances, and this was heightened by his striking appearance, and intense earnestness. His theme was "Christian Manhood."

No listener was so intent on all that was said as the governor of the state. He, though a scion of that stock which is fast disappearing in eastern and central Mass., the hard-headed Puritan, is a liberal minded, unprejudiced ruler, and though a strict Unitarian is in perfect sympathy with Catholicity. This was never more clearly manifested than while the Cardinal was speaking. At times, when a sentiment particularly suggestive and appealing was uttered, he led the applause, and on the Cardinal's concluding, effusively shook his hand and escorted him to his chair.

The Cardinal was followed by Gov. Guild whose address was characterized by that beadth of view for which he is so well known to those who have had personal contact with him.

Such was the honor heaped upon our leading prelate in Puritan New England, and that he appreciated it is evidenced to by his own words. For he acknowledged that never in his long career had he met with such deep-seated, simple Catholicity as that which it was his to see in this city. His great heart went out to a people so filled with love and respect for him and that for which he stands.

ALASKA—AN AUTUMN TRIP

A Letter from Father Julius Jetté, S. J.[1]

NULATO, ALASKA,
Nov. 26th, 1904.

REV. AND DEAR FATHER PROVINCIAL,
P. C.

As I was coming back from a short voyage to the *Kayar* region, I found Your Reverence's very kind and encouraging letter, inviting me to send some more relations of my ordinary trips. In compliance with this desire of Your Reverence I shall give an account of that very excursion. Having already described the winter and summer voyages, this letter will add to the others a sample of the *Pars Autumnalis*, of the Alaska Missionary's breviary.

Looking across the Yukon River, from the Nulato Mission, towards the South, we see our horizon bounded by a range of high hills, some 2,000 or 2,500 feet in height, the summits of which are white with snow for eight or ten months in the year. They constitute the *Kayar* Range, running south of the Yukon for about 100 miles, and abutting to it about 80 miles below Nulato. The highest peak of the Range seems to be the *Rotol* Mountain, in Ten'a *Rotoldlela*, which I take to be 2,500 feet high. The plain between these mountains and the Yukon is what I call the *Kayar Range*. It is about 40 miles wide, 100 miles long, and is studded with lakes of

[1] This letter was kindly forwarded to us by Rev. Father Provincial of the Province of Turin.—*Ed. Woodstock Letters.*

all sizes, marshes and forests. It is drained by several small streams and rivers, all tributaries of the Yukon, among which the most prominent is the *Rotol* River, or *Rotolno*, flowing from the Mountains through the whole extent of the plain. A slough branches off from the Yukon some 20 miles below Nulato, and goes to join the Rotol River, after a most capricious course of some 40 or 50 miles. We call it the *Kayar Slough*. These details are not to be found on any of the maps which have been printed heretofore. The latest, issued this very year, is quite deficient about the Kayar Region, and I sent a few remarks about it to the Government officers in charge of the publication.

The Indian traditions say that Kayar was once a populous district, the inhabitants being a different tribe from the Yukon Indians. The early documents confirm this statement. The Russians knew the Kayar district, which they called *Takaitsky*, and as late as 1868 the American explorer Dall, described the Kayar Indians as a tribe distinct from all others. Evidences of the formerly dense condition of the population in Kayar are still seen. Village sites, where the trees and shrubs have been cleared away, are numerous, and now covered with a luxuriant overgrowth of thick grass, four to six feet long, which bespeaks the excellence of the fertilizers that have been lavished upon the soil. Graveyards, and lonely graves, are found here and there, testifying to the existence of many villages, since these Indians always bury their dead in the neighborhood of their dwelling places. The thought of death is familiar to them, and the sight of a graveyard is a welcome one to their minds. They keep the graves of their parents and relatives in good shape, with a little tent over them, and some rude ornaments round about, and in by-gone days they used to resort often to the graveyard, light a fire over the resting place of the departed, and throw into it some food, or tobacco, wherewith they thought the souls of the deceased would be benefited.

Nowadays, however, Kayar is deserted for all but two months in the year. The remnants of its people have become Yukon Indians, and constitute the actual population of Madzatetseł'ihten, Rodokakat, Kaltag, Nodoitekentlit, Nuloyit, Nikulirkakat, and more than one half of Nulato. Twice in the year, they repair to the hunting and fishing grounds of their ancestors, and stay in Kayar during the freezing and the breaking of the Yukon. At these times the great River supplies no food

to them, but the numerous lakes and streams of Kayar swarm with fishes and ducks and wild geese, and its forests with game of various kinds.

As I arrived in Nulato after a full year's absence from my flock, having lost one-half of my Indian language, and my muscles softened by quiet college life, I felt bound to plunge into Indian life again, renew my old acquaintances, pick up some strength of limb and some fluency of speech, and above all keep company with the natives and remind them that there is a God to serve and a religion to practice. I therefore made up my mind to take a trip through Kayar, the Indians being just on the start for their fall outing.

Having secured the assistance of a good companion, strong, well-disposed, and ready to shoot, we preluded our start by repairing the canoe. This is an 18 feet Peterborough, which had been in use several years and had become very tender. A hole about one inch wide in one of the bottom boards was giving free admission to the water, and had to be stopped. In this country every one has to be his own mechanic : if your boat or your sled is damaged, you cannot call the nearest carpenter or joiner or boat-builder to repair it, you must set to work and do it yourself. With the help of my young native I plugged the hole, nailed a strip over it on the inside, a piece of tin from an old coal-oil can on the outside, daubed it all with Prussian blue, as this was the only paint available, and left the canoe to dry for the night. The next morning, September 15th, we launched it, and finding that it leaked but reasonably, loaded it with our outfit, consisting of the traveling chapel, our blankets, the kettle, tea-pot and frying pan, the indispensable axe, a double-barrel shotgun, which was also a combination rifle, a few medicines, some provisions for ourselves, and some more for the men in the Reindeer Camp, and finally the tent. This constitutes quite a little load, especially if you consider that, at every new camp, the whole of it must be carried up, sometimes to the top of a very steep bank, and brought down again to the boat the next morning. After a few times, however, one gets used to the manœuvre and performs it as a daily duty, without more concern or reflection than when he undresses to go to bed, or puts on his clothes in the morning.

At 10 A. M., with the blessing of Rev. Fr. Superior, we pushed off the beach, saying our Hail Mary,

and glided down stream on a most delightful autumn day, helping ourselves along with a good pair of oars. Six miles below Nulato we stopped at Nikulirkakat, where some Indians were also starting for Kayar. I enquired about a baby, born the day before, whom I was anxious to baptize; but the family had left already, immediately after the birth of the child, and I would have to try and overtake them on the way. Indian women, after the birth of a child, have not to remain in bed, as the white women do, because they wear no corsets nor tight belts, which the tyranny of civilized customs has introduced among us. On this point, as on some others also, it is the white race which may be styled barbarian.

Seeing that I had to run after the baby, we made no stop. Everywhere, indeed, the good shepherd has to run after his sheep, conformably to the word and example of Christ our Lord. But in this country, more than any where else, I think, the sheep are wild, and the pursuing after them entails considerable exertion. Our Indians are so perfectly nomadic in their habits and disposition that we have to be always on the move, if we wish to be with them. And to be with them is necessary. It is only by our constant presence in the midst of them that we can make our influence felt, and work upon their minds. When they are alone for months together, with the medicine-men constantly dealing with them, and enforcing all sorts of superstition on their souls, it would be a miracle, indeed, if they would not yield to the obsession. But when we are with the sheep, our conversation counteracts the superstitious teachings, our very presence reminds them of the truths we have taught them, and makes them ashamed of their trust in the shaman and his devil.

After some eight miles rowing down stream in a very swift current, my companion suddenly notices that he has lost his watch, and having searched diligently all his clothes, concludes that it remained in Nikulirkakat. A watch is a precious article in Alaska, and we determined to go back for it. This was an unwelcome delay, but I have learnt long ago that there is no hurry in Alaska. We reached the place at 2 P. M., found the watch, and cooked our dinner on the beach, in front of the now deserted village.

About 5 P. M. we were at the entrance of the Kayar slough; it is narrow and winds capriciously between banks at least twenty feet high, its course obstruc-

ted by large fallen trees which render the navigation of it very difficult for the first six or seven miles. The steersman has to be on the alert all the time to dodge the snags and sweepers which might seriously injure the boat. The sky was getting cloudy and darkness was falling on us. About 6 o'clock having found a favorable spot we pitched camp. The ground being very damp we had to strew it with willow-branches, on which we spread our blankets, and, having said the evening prayer in the wonderful silence of the desert, we slept unheeding of the rain which began to fall during the night.

The next morning was still rainy. It was a drizzle, which made our clothes damp without soaking them, so it did not prevent our going on. My companion shot two black grouse, *toledoya*, as our natives call them, which were welcome for a dinner. About 9 o'clock we passed a pile of clothes, provisions, utensils, covered with a piece of canvas, alongside of which lay an upturned birch-bark canoe. These belonged to an old woman, *Netotsaradilno*, who had gone alone to get some birch bark and returned not. Her companions sought her in vain. No shouts, not even the loud reports of the guns which they shot off all around, obtained any response from the lost woman. The conclusion was, of course, that she had been carried away by the devil, for anything unexplainad, for a Ten'a, is ascribed to the devil, who is thus charged with many crimes that he has not committed. The old and wise gravely shook their heads, and recounted how the same thing had happened to her mother, and was likely to happen to her children also. They were all to disappear after the same fashion : the devil would take them too. I laughed at these statements, but I had not expressed my opinion as yet, knowing that it would be loquaciously commented upon. I was waiting for my opportunity. We passed the little pile with a few sad reflections, and at 11 o'clock came to a camp of natives. There was my baby, whom I baptized immediately, and after hearing once more the confident assertion of the devil's seizure of the old woman, started again with the consolation of having added a new soul to the fold of Christ.

After lunch we went on through unending windings of the slough. About 4 o'clock I was absorbed in the monotonous occupation of rowing, machine-like, and my companion steered on, singing a native tune, when

he was suddenly stopped short by a shout from the high bank, given in the well-known voice of *Netotsaradilno*. He almost dropped his paddle from surprise. We looked up. There was the old woman, supposed to have fallen into the devil's own hands, apostrophizing us, asking for a bit of dried fish, and without waiting for an answer, volubly relating in a flood of words her misfortune. Four days she had lived on wild berries and walked barefoot through the woods and swamps; four nights she had slept in the open, her clothes wet, without a piece of blanket; but withal her voice was as shrill and loud as ever. An Indian family, who was following us, arrived before she had finished her story. A young girl lent her her canoe, into which she stepped immediately and started paddling along with them. It was a good half-hour before she had satisfied her craving for speaking, after which appetite for food came in its turn, and she began to eat some dried fish. Meanwhile the natives asked me to write the news of the happy find on a paper, to be tied to a snag projecting in mid-stream, that the parties coming after us might be informed. I willingly complied, and soon after a large paper bearing the following inscription, "Here was found the old woman *Netotsaradilno*, lost for four days," was swinging in the breeze, at the end of the stick, between a white rag and a small birch-bark basket, tied in its company the better to catch the eye of the passers-by.

Of course the devil story fell to the ground, and then it was that I had my say about it. The poor creature is subject to epileptic fits, and it was during one of these that she was first lost by her travelling companions. That explained the whole mystery, and moreover accounted for the similar disappearance of her mother, who, most likely, had the same disease. The devil was cleared of the charge, for this time at least.

After killing one duck for our supper we reached *Tasezron*, where five tents were pitched. We startled the camp by the news of the recovery of the old woman, and about half an hour after she appeared in person to testify to the veracity of our words. After supper we all sat around the camp fire and commented on the events of the day. It was a regular catechism, familiar and informal, but full of actuality. We closed it by saying the evening prayers together, the old dame joining in with more than usual fervor.

On Saturday, the 17th, we all started together, a big party, and talkative too. We paddled on till 10 o'clock,

when we reached *Totlurtoot*, viz. "after the yellow water." In this place the Kayar Slough, which is muddy water from the Yukon, joins the clear water of the Rotolno, and is absorbed, as it were, by the limpid stream. Hence the name of *Totlurtoot*, or "the end of the yellow water." Here we separated, some natives going up the Rotolno, others, and ourselves, going down for about a mile and then up, along one of its affluents, the *Midoytena*, or canoe creek. For obstructions and obstacles of all kind, I readily believe that the *Midoytena* stands unrivalled. Pushing ourselves on against a wild current, passing old fish-traps, wrecked boats, snags and sweepers, we managed to get by 1 o'clock to a place where the stream widens into a broad lake, and the sight of it was enough to make the heart of a hunter beat with excitement. All around us ducks of all descriptions, geese and cranes, were flying in V's and Y's, describing curves and circles, swimming away from our red canoe in all directions. The wind was blowing strong, which is a most favorable circumstance for hunting these fowl. My youthful companion was wild with excitement. He could not keep in the same place for five minutes, and I had to cook the dinner, two small ducks, of the kind called *Ketsetl*, the feathers of which have the most beautiful variety of colors. After eating it we proceeded through a narrow neck to another lake, passed a small island known as *Tonutsito*, where one family stopped to camp, and arrived at *Nilkakedelarten*, where three families were camping. I determined to stop there and spend the Sunday with them. After pitching the tent and gathering some fire-wood, I let my companion go after the game. He soon came back with seven ducks. They were *tletlkuruih*, the most desirable species, remarkable for its fine variegated plumage, its large size, its soft and thick down, and the superior quality of its flesh. After supper he went again after ducks and brought three of the species called *sesiya*, very good to eat, but having an unpretentious brown dress.

We said the night prayers in common, the dark silhouettes of the natives standing boldly out on a fiery horizon, somewhat as the shadows in a shadow play. A short catechism followed, and sleep was soon over the camp.

On Sunday, the 18th, I said Mass at 9.30, with a short sermon and catechism, in the largest tent of the camp.

The afternoon was spent hunting, as the cackling of the geese around us was too inviting to remain unheeded.

The following Monday I was to visit the Reindeer Camp, at the foot of the Rotol mountain, so as to obtain the necessary data for the yearly report to the Government. Your Reverence must know that the Nulato Mission enjoys the singular advantage over all our Missions in Alaska, and perhaps over all other Missions of the Society, of possessing a reindeer herd. One hundred reindeer are loaned to the Mission by the U. S. Government, who provides also a herder and pays him a salary of $500 a year. The mission supplies the helpers, one, two or more, as may be needed. This is to last five years, after which the Mission has to return to the Government as many deer as it received, in the same proportion of male and female deer, keeping the increase as its own property, and henceforth providing a herder for itself. We are now in the fourth year and the herd numbers 213 head. It should be nearly 300 next year, and if we return 100 to the Government, we shall remain with some 200 deer belonging to the Mission. During the five years of the contract we have to send an annual Report to Washington. I had to obtain figures for the Report; I carried papers to be signed by the herder, and I was to hand over to him a few articles for himself and his helpers, viz., flour, baking powder, boots, etc.

When I first came to St. Michael in 1898, Rev. Father René made me sign the agreement with Dr. Sheldon Jackson, acting on behalf of the U. S. Government, and it was understood that the 100 deer would be brought to Nulato that very winter. On reaching Nulato, I gave this as a piece of news to the community, but, to my surprise, they disbelieved it altogether. Bro. Negro and Bro. Twohig then told me that they had heard the same every year, for four years back, without having ever seen so much as the tail of a deer coming to the Mission. "You will receive a first letter," they added, "telling you that the reindeer are to be driven here during winter; then a second one, telling you that they are just about to start; then a third one saying that it is too late, and you must wait for next winter and nothing more." I could hardly believe it, Dr. Jackson having been so much in earnest in all his dealings with me. However, all that the brothers had foretold happened exactly. Never was a prophecy more

perfectly realized. Dr. Kjellmann, the Superintendent of the Eaton Reindeer Station, wrote to me the three letters as described. I resolved thereupon to do some kicking, and waited for the next winter. This time Dr. Gambell was in charge of the Reindeer Station. He required a little more than his predecessor, asking me to send a man to Eaton, to fetch the herd. I complied, and sent an intelligent half-breed, Leo Dimoska, with papers in due form, empowering him to transact all business concerning the deer, and to sign, in my name, all necessary papers. He went, and found that Dr. Gambell was gone on a three weeks trip, and that nothing could be done in his absence. My agent, therefore, came back empty-handed. I was determined to see the end of it. After some weeks I sent him again, and this time the Doctor was at home. Everything seemed to be going on well, till, at the last moment, the Doctor took Leo apart, and persuaded him not to take the deer, because it would be a heavy expense to our mission, and he feared the mosquitoes would kill the young ones and so on. It requires very little argument to convince a Native, where he has no interest at stake, and again my man returned without the deer. It was now too late to send him a third time. I took my best pen, and wrote to Dr. Gambell, in a half indignant, half ironical tone, that I had been fooled enough by his predecessor and by himself, and henceforth considered myself freed from my engagements towards the Government, and that I would acquaint his superiors with the matter. I added that, if he was so much afraid of the mosquitoes, nothing prevented him from sending a few hundred yards of fine netting, wherewith we would make mosquito bars for the young ones. Moreover, as the Doctor had the reputation of being after money, I sent him a bill claiming $124, to cover the expenses of the two failure trips of my agent. The Doctor was incensed, and when he met Rev. Father René, in the summer, he protested that he would deliver the deer right away, provided some one else, of a milder disposition than mine, would be appointed to act for the Mission; as for me, he would have absolutely nothing to do with me. Fr. Treca was appointed, and on Christmas following, I was agreeably surprised, returning from a winter excursion, to find the deer at Nulato. In winter, they remain near the village; but, during summer, they are kept in the vast plains of Kayar.

We started for the camp on Monday morning. The night had been very cold, and the creek was frozen all over. For two hours, we had to break the ice, with the boat or with the oars, to the great damage of both. Then we reached the end of the water-way, and a different exercise began, viz., walking over the tundra. This is quite a practice of gymnastics, as the tundra, or Alaskan plain, is marshy and covered with nigger's heads. Your Reverence is perhaps not acquainted with this peculiar accident of the ground. Nigger's heads are large bumps of ground, averaging a foot in diameter, the foot or base being a little smaller. They are covered with long, hair-like grass, and the intervals between them are little ditches half-filled with water. Stepping on the top is a position of unstable equilibrium, and unless one moves nimbly over, his foot is sure to slip and fall in the ditch, where it generally remains caught as in a trap, and cannot be pulled out without considerable exertion. If you remember, besides, that the ditches are very often a foot or two feet deep, you can form an idea of the unpleasant task which was before us. For three hours, we paced over the nigger's heads, now circuiting around lakes, then fording a rapid stream, then crossing another on a log stretched over it, more or less at random, for we did not know the exact location of the camp; we merely knew it was somewhere at the foot of *Rotoldlela*. At times we halted to eat some of the refreshing berries with which the whole plain is covered, and dry our perspiration in the cooling wind.

At last my companion descried white specks, moving, about two miles off, on the border of a small grove of thin spruce. They were the deer. We made for them, and soon after we could see the tent, standing among the trees. It was one o'clock when we reached it, and I found that the herder was away, on a stroll after some lost deer, and would not be back before night. Meanwhile we partook of a good lunch which our hungry stomachs were in true need of. At five, the herder was back; we despatched the business, had our supper, a long talk, and went to sleep on comfortable reindeer skins.

About two o'clock the next morning the men got up, to go and see after the herd. We were not long in following their example. One of them accompanied us to Kayar, to get a pair of water-boots. I gave mine to the other fellow, taking his in exchange,

as I could easily have them repaired in Kayar, whilst he was unable to do it himself. The rising sun found us on the way, retracing our course to the place where we had tied our boat. Another two hours breaking the ice, and we were back to *Nilkakedelarten*, where I had to caulk the canoe, three or four good sized holes having been cut into it by the ice. Rowing down the *Midoyten'a* we stopped at *Kaltoyit*, a small camp, where I gave medicine to a sick man, and was presented in return with two fine ducks. That afternoon we came again to *Totlurtoot* and taking the other direction ascended the *Rotolno* to the largest of the Kayar camps, *Taralnukakat*, where we also put up our tent.

The next morning, Wednesday 21st, feast of the Apostle St. Matthew, I said Mass and had one communion, a small beginning indeed, but which, I hoped, would start the rest of my faithful to join in. I stopped in this camp the whole day, and was told about a visit of the Russian Priest to Unalakleet during the last winter. It seems that this enterprising fellow had arrived recently from Russia, and was exploring his would-be dominions. He met there two of our Yukon Indians, who had gone there to buy provisions, and told them that his intention was to visit all the Yukon Indians, and that they could expect his coming pretty soon. Whereupon they replied that they had no use for him. "We have our own priests, who stay with us all the time, who take care of us, minister to our wants, and are to us as our fathers. We believe in their teaching, and we listen to them. But you, who are you? We know nothing about you. We never saw you. We do not want you."

"You are all my people," answered the Russian, "your names are on my book, and you belong to me. You are not Catholics, you are Russians; the Russians have baptized every one of you. What business have you to listen to any others?"

"If you have baptized us," they replied, "why then did you not mind us afterwards? You did baptize us, indeed, and, after that, you went away from us, and we never saw your faces any more. Is that the way you care for us? These other priests, who have not baptized us, they came to us, stayed with us ever since, visit us, give medicine to our sick, teach our children, and are by far kinder to us than you who have baptized us! Believe us," they insisted, "you will lose your time and

your trouble, if you come to the Yukon. No one will listen to you."

The Russian got a little hot, but the two Indians were a good match for him, and they argued so persistently that he gave up his plan and left the Yukon Indians alone. I was gratified to hear this report, as it evidences that our poor Natives, though apparently unwilling to be thoroughly converted, are however on the way, and will, sooner or later, be decidedly gained to the true faith. May the prayers of many true believers help to this longed for result. Those who have been born and brought up in the bosom of Holy Church, in whom faith has grown up with years, can hardly imagine how dull, how blind a soul is which has always been in the darkness of superstition. Fancy a man born and brought up in complete darkness, having never seen a ray of light, brought suddenly into the bright sunshine. He would be dazzled at first, blinded, as it were, and it would take a long time to accustom him to this new condition. The state of our Indians is somewhat similar. No wonder then, if they sometimes return to their darkness, which has grown, by force of habit, comfortable to them ; no wonder that they keep hesitating, at the threshold of light, asking themselves whether they shall step forward, apprehending danger and difficulty overpowering, in this realm of light altogether new to them. It is Almighty God alone, that can give them grace and strength to go forward, and for this grace we have to pray and work and suffer, any many holy souls with us.

Six confessions that night, and some four communions the next morning gave me to understand that my time was not lost.

The next day however, Thursday 22nd, I made an excursion to the next camp, *Nekaroza*, where I was well received. I heard there also six confessions, and gave Holy Communion to four christian souls on Friday morning. This being a small camp, I did not delay, and went back to *Taralnukakat*, where there was still work to be done. It was raining heavily. My Indian companion, probably from the cold and rain, was sick, feverish, and hardly able to work. I gave him a few tablets and put him to sleep in the tent, whilst I set to work to build a fire outside, and cook the dinner. It was a nasty job. As soon as my fire would start, the rain managed to put it out. A kindly native passed by and saw my useless efforts. Without a word he went to

fetch his own camp-stove, put it up near my tent, and helped me to start a fire in it. He then sent his young boy for wood, and I was able to discharge my culinary duties without further trouble. All the time I was in this camp, I received from the Indians ducks and fresh fish, as much as I needed for myself and my companion. That afternoon, a large party arrived from Nulato, with the news that the entrance of the slough was definitely closed, the water being too low for a boat to pass into it. This I foresaw, and it did not interfere with my plans, as I intended to descend the *Rotolno* to its mouth. Seven more made their confessions that night, four of whom received communion the next morning.

Saturday, 24th, was another day in camp, and my last one in this place. They begged me to remain with them as long as they were to stay themselves, but I had to be in Nulato at the beginning of October for the Retreat of the Sisters, and this prevented me from complying with their request. Fourteen more confessions that night.

On Sunday 25th I said Mass late, to enable all to assist. Five received Holy Communion. After Mass, I married one couple, and, my work being over for the time, I moved my camp a few miles down to *Kotse'teyit.* where I had some more to do. This being a small camp, I was to leave the next day. I baptized one baby, and two adults, revalidated one marriage, and ministered to a sick boy.

On Monday 26th, by 8 o'clock, we started rowing down the Rotolno in a light drizzle. It was a monotonous performance, which my friend tried to make more pleasant by singing all sorts of tunes. Suddenly he stopped, and fixing his keen, black, eyes on a bunch of roots; "There is a duck in here," he said, "a wounded one, I think." I could see no trace of it. But we landed; he went ashore, his paddle in hand, stepping softly as a ghost, stooped over the bunch, and, suddenly, down came the paddle on a beautiful *tletlkuruih*, with a broken wing. It was our dinner, sent by Providence.

At noon we passed *Latskokot*, where we expected to find a camp, but we were disappointed at finding a desert. At 4.30 we struck unexpectedly on a pretty fair camp, at *Yutokonodaltlenten*, where we stopped the following day. I had some catechism and seven confessions.

On Wednesday 28th I said Mass at 7, with six communions, and we left *Yutokonodaltlenten.* There was no prosperity in the camp, but rather poverty, even for Indians. These particular ones are helpless people, who are satisfied with about one half of what the others need, and consequently do not hustle more than is absolutely necessary in order not to die. Leaving this place, we descended the Rotolno, in a slack current and with a strong head-wind. Whatever may be the advantages of a Peterborough canoe in calm weather, it must be confessed that in head-wind its disadvantages are great. Fortunately, the Rotol River began to wind its sinuous course around the spurs of the Kayar Mountains, which were getting nearer to the Yukon, and the bends were such that we had the wind against us for one half of the time, and with us for the other half. It was cold and chilly, and we cooked our dinner by a brisk campfire, which obliged us to kneel down, for the sake of our boots. These were what we call here *water-boots*, made of seal-skin tanned with ashes and afterwards besmeared with seal-oil. They are perfectly waterproof, when they are well made, but if exposed to a strong heat, they will be cooked in their own oil and subsequently fall to pieces. To avoid this mishap, we protect them from the flame by kneeling down near the fire. In this humble posture we took our dinner, as though we were eating at the small table in one of our refectories. As we were picking up our utensils, great was my surprise to see two dogs on the opposite bank. Who could be travelling in this solitude? It was a party of four miners, under the guidance of Mr. Robert Warren, better known as *Bob;* the four of them rowing hard, and Mrs Bob Warren, a genuine Indian woman, steering the craft. Bob is a man of wonderful persistency, who obstinately perseveres in forcing the Kayar Region to yield up some gold. But the Kayar Region, with equal obstinacy, persists in refusing it to his efforts and exertions. This fall, he has had the chance to pick up three partners, disappointed in the sham strike on Midas Creek, who ventured to try their luck in Kayar.

The Midas Creek affair is characteristic and gives a good idea of miners and their ways. Two impostors came down from the Koyukuk River, booming a new strike on what they called Midas Creek, an affluent of the *Rokadzatno*, which is itself an affluent of the Koyukuk. Many people who do not believe in the Gospel, and much less in the Catholic Faith, believed the two

rascals on their word, and bought shares in the bogus company which they organized. In St. Michael, in Nome, even in Seattle, funds were raised rapidly. The Judge in St. Michael and the Chief Clerk of the Court in Nome were among the dupes, and gave up their situations for a claim on Midas Creek. The simple-minded shareholders were taken on a small steamer, and ho! for Midas Creek. The two men sneaked away, of course, but in spite of this ill-omened disappearance the party went, and saw, and came back disgusted. Others who were *en route* met this returning band and stopped, or turned back. Three of these landed in Nulato, and none the more prudent for the lesson, started up for Kayyar, in company with Mr. and Mrs. Warren. They will work hard all winter, in hopes of "striking it rich." After which, they will, most likely, try their luck in another place.

We rowed till dusk, when we stopped to pitch camp. We had not been five minutes at work, when my boy, who was chopping wood for the tent and the fire, dropped his axe and came, running, to me, in wild excitement. "Quick, quick!" he said, "there is a bear swimming to the other side; let us go for it." I jumped into the boat, muttering: "if only you had taken the axe," for there was little chance of killing a bear with No. 2 shot, unless indeed it were a cub; and we had not a single bullet. I seized the oars and we made for the black thing which moved swiftly in the water. As we neared it, it came up on the beach and we saw, not a bear, but a fine moose about two years old, apparently undisturbed by our presence. I had seen moose in the zoological gardens, and used to think them very ungainly animals; but in this solitude, as it was walking slowly along the water's edge, in a sort of lordly fashion, gracefully moving his magnificent horns as he turned to look around, it appeared to me as one of the handsomest animals I had ever seen. The native speedily discharged two shells at him, which made him go back to the water, a sure sign that he had been touched. But he did not seem hurt. Twice the boy shot again, but with no more effect. At the seventh shell the moose sprang away gracefully, and, with a nimble leap, disappeared in the woods. It was too dark to look for him, and we had to return to our camp, consoling ourselves with the confident assertion, that, if we had had a few bullets, the moose would be ours.

On Thursday, 29th, we had a long row in the cold wind. The first snow-flakes fell on us, as if to warn us not to delay too long. About seven o'clock we were at *Rotolkakat*, viz. "the mouth of the Rotol," where we found a large camp of over twenty tents, and were received with the greatest kindness.

The next day, Friday 30th, I went around to see every one. Many of these people I had not seen for over a year, and we were all happy to find ourselves together. As they were working steadily to prepare and set their fish-traps, I put my hand to the work, carrying heavy sticks, and tying the *rotsil*, a sort of trellice used as a fence to direct the fish towards the trap. Whereupon, I was declared to be even a better man than Mr. Chapman, the Protestant minister in Anvik, because, though he is a very kind man, he never, as yet, worked for the fish-traps with his people.

A fish-trap essentially consists of a large basket about 15 feet long and three feet in diameter, at one end of which is tied a small movable cover, to let out the fish when the trap is emptied. At the other end of the basket a funnel-shaped entrance is managed, that will allow the fish to come in, but not to get out. This is laid horizontally in the water, by means of two sticks along which it can slide down to the very bottom. A third stick is tied to the upper part of the funnel, by means of which the trap, or *pot* as the whites call it, can be lowered or raised. On both sides of the trap a fence of light trellice is placed, forming a V, the point of which is occupied by the funnel. This fence reaches to the bottom, and, generally, the top of it is at, or about, the surface of the water. The fish, coming along the fence, finds no passage except the funnel entrance through which he dashes into his last prison. Every day, and sometimes twice a day, the basket is pulled up and emptied, yielding, on an average, thirty to fifty fish, some of them of a very good size. Fish-traps are used in all seasons, even in the coldest days of winter. The natives will chop a cut through the ice, sometimes four feet deep, and occasionally two hundred yards long, to lay in the fence. Commonly two or three families join to put up a winter-trap and live well on its catch.

In our case there were thirteen traps to be put up, but close to each other, so that the fence between them was hardly more than twenty-five feet. Everything was

nearly ready by the night, when they began to come for confessions. I had 21 penitents that evening, and taught some catechism besides.

On Saturday, October 1st, after Mass, we set to work placing the traps. It was a new job to me. Carrying the *rotsil* on a small row-boat which was hardly as large as a tenth part of them, without breaking the delicate texture, gave us ample occasion for stretching our muscles and limbs. By four o'clock the work was finished. A short catechism and two more confessions finished the day.

On Rosary Sunday, October 2nd, I said Mass at 9 o'clock in the largest tent, and had a good attendance. A short sermon and two communions, notwithstanding the late hour. Then we indulged in talking and examining the catch that had been brought from the fish-traps. I saw a fish unknown to me, and enquired about its name. It had four names, being called indifferently *tsunoya*, *tsuntsoda*, *tsuntaranaïha* and *meyon*. This started my friends on the subject of animals' names, and I was given a full list of them, as they are in the dialect of this part of the Yukon. I thereby learnt that the lynx and the brown bear enjoy the privilege of having 9 different names, each; the musk-rat, six; the porcupine, five, as well as the fox, the rabbit and the beaver; whilst the black bear, the otter, the mink, the squirrel, are satisfied with four, and the weasel with two. This variety of names cannot surprise us, if we remember that the Arabs are said to have one hundred and thirty names for the lion, and sixty-three for the rose.

This was the last camp to be visited. The next morning, October 3rd, we packed up, and crossing the mouth of the Rotolno, started up the Yukon to return to Nulato, a distance of 68 miles, which we covered in two days and a half, arriving on Wednesday the 5th, early in the afternoon.

Now, Reverend Father, it is time, I think, to put an end to this lengthy letter. I shall be happy if it contains anything that may be interesting to Your Reverence or others, and I beg the help of every one's prayers for the conversion of our Alaska Indians.

Ræ. Væ.

Infimus in Dno. servus,

JULIUS JETTÉ, S. J.

GOTTINGEN AND ITS UNIVERSITY

A Letter from Father George Coyle

GOTTINGEN, HANOVER,
Mar. 30th, 1907.

REV. AND DEAR FATHER,
P. C.

If any one is in search of the simple life, unalloyed and unadulterated, let him seek out the town of Göttingen, in the former kingdom of Hanover, but now only a province of Prussia. It lies in the pretty Leinethal, between the Harz and Weser Mountains, on the same parallel of latitude (51° 32′) as St. John's, Newfoundland, but its climate is more like that of Boston, when the East wind is blowing. It has a population of about 36,000, among them over 2000 students and 1900 soldiers and officers. The town was begun in 915 A. D., and there exists an official document dated 953 A. D. and issued by King Otto I., in which he makes a grant of the Dorf "Gutingi" to the Count Billing. The origin of its name is shrouded in mystery. The more probable derivation is from "Gute Dinge," "good things," though like many another name, it still persists when its reason for being is no longer strikingly evident.

The streets are as crooked as those of old Boston and seemingly for the same reason. They often stop abruptly against a house, making a kind of blind alley; and it is a common thing for the same street to have three or four names, as it winds its tortuous way through the town. In the names of the streets one comes across relics of the days when this was a Catholic town. Barfüsser St. leads to an old Franciscan Monastery. Zum Franciskaner is another; Marienstrasse led to our Lady's Church; as Jacobi, Nikolai, Johannis, Pauliner streets led to churches of the same name. The streets are well paved, a combination of Belgian block and macadamized roads. The sidewalks are narrow and only paved in the middle; scarcely wide enough to allow two persons of the bürger-build to pass each other safely. The lighting is excellent, being gas with Auer mantles, whilst electricity, from a town-plant, lights up the hotels and larger stores. There are no skyscrapers here, no

factories, no street-cars, only one or two automobiles, and about fifty bicycles. So you see the simple life prevails. The town is so built that every place is within five or ten minutes walk of every other place, and the German virtue of economy would prevent the use of cars for such short distances.

There are some striking buildings here, mostly old inns or Gasthäuser. As wood is cheaper than brick or steel, the frame-work is built up with solid beams, oak or beach, and the spaces in between filled up with small stones and plaster, so that the woodwork in the old houses has been carved into designs of marvellous beauty, and then painted and touched off with gold leaf. The result is a house that at once attracts and then holds the eye. And they have an element of charm that we cannot have as yet in America, that of time. Thus the "Alte Fink" was built in 1585; the "Junkernschenk" in 1542. There are two houses in good repair which were built in 1491. The age and history of these buildings is set forth on tablets, usually of white marble with black letters in intaglio, to make the better contrast. They may easily be read from the opposite side of the street. All over the town are placed tablets to commemorate the former dwelling places of guests or inhabitants, who have since become famous. It would be impossible to mention all of them, but it may be of general interest to know that three sons of George III of England, the Dukes of Cumberland, Cambridge and Sussex lived in what is now called Prinzen St. during their University career, (1786–1791). The Crown Prince of Würtemburg, afterwards King Maximilian II, lived here in 1829 and 1830. King Ludwig I of Bavaria was a student in 1803–1804. The Duke of Brunswick in 1822–23. The list includes the Brothers Grimm, of Fairy Tale fame, and Goethe in 1801, Heinrich Heine, Ludwig Windthorst, the founder of the centre party, our own George Bancroft (1815–1817) and Edward Everett (1818–1820). Near the old "Wall," behind an ancient mill, is a low, octagonal house in which the Iron Chancellor, Bismark, lived during his student days here. The house is so low that one can scarcely imagine that giant standing upright in it without dislodging the rafters. Certainly, he never wore his hat in the house. Another reminder of his student days is kept in the museum of city antiquities. It is the oaken door of the University prison, behind which Bismark once ate his meals.

In Prinzen Strasse, opposite the Library, a tablet tells us that here Wilhelm Weber, the celebrated physicist, and Gauss the Astronomer and Mathematician, gave the first electric telegraph to the world in 1834. The story goes that the first line was 900 metres long, a little over half a mile. The wire was insulated by being stretched from the Observatory to the top of the Johannis *kirche* steeple and from there led to the building on Prinzen Strasse, having only one point of suspension, that of the church-tower. The original apparatus, now on exhibition in this building, is about 100 times larger than the ordinary Morse receiver, and looks more like a dynamo with large field magnets than a telegraph instrument. I had always had the impression that Morse in Washington had invented the first electric telegraph system, but here is a counter claim, which I cannot at present settle.

The churches and the university buildings form the only striking buildings in the town, outside of the Rathhaus or Town Hall, as we would call it.

The business of the town is all transacted in a few streets near the Rathhaus, part of the streets being given up on Tuesdays, Thursdays and Saturdays to the Market, a curbstone market at that. It looks like Camden Street in Baltimore. The women come in from the country, bareheaded even in winter, carrying their vegetables, rabbits, chickens, eggs, cheeses or preserves, as the case may be, in large baskets resting on their hips and strapped to their shoulders. How they carry such heavy burdens and for so great a distance is marvellous. But the peasant women here are strong and built on broad-lines, and as far as I can see from various walks through the country, are trained to do work that we usually saddle on a beast of burden. They don't seem to mind it, however, and certainly are better helpmates and cooks than the "new woman" we have been developing in America.

The climate here is peculiar. Göttingen seems to be the meeting point of two winds; one from the Northeast and East, cold and biting, the other from the Northwest and West, warm and balmy, and coming as it does from the ocean is laden with moisture. As a result of their junction here there is scarcely a day without precipitation of snow, hail or rain. The sky is clouded over a month at a time. In January we saw the sun only three times, and then not the whole day. It rains, or snows as often as ten times a day, and one cannot be

sure, when going out, that one of those sudden storms will not drench him before his return. Still, the air is dry, there is none of that clammy, sticky feeling that one gets in Woodstock or Philadelphia or Washington in rainy periods. In view of the wet roads, the best place for one's daily walk is what is called the Wall-Promenade. Göttingen was in olden times a fortified town with walls and ramparts like the other towns of Europe. The ramparts or Wall was built in 1450 and was about twenty feet thick, and as far as I can judge from pieces of the old wall now covered over to make a promenade, about 40 feet high. Outside of that was a ditch, and inside of it was a stone-wall, the Mauer, about twenty feet high, parts of which are still standing together with the old gates leading to neighboring towns. On the street where I live, there is still standing one of the watchtowers, about fifty feet high, used until 1876 as an observatory, but now unoccupied. The street, Turm Strasse, gets its name from this relic of warlike days. Now the top of the Wall has been levelled off and planted with shade trees and makes a fine promenade by which one can go around the whole of the old town, and from which a view of the city, or the beautiful valley and neighboring mountains may be had.

Like so many other towns in Germany, Göttingen is the headquarters of a regiment. The troops, about nineteen hundred in all, are quartered in three *casernen* or garrisons, situated in various parts of the town. There are eighteen large buildings, besides an immense *Exerzierplatz* where the whole regiment can go through its evolutions. There is also a military band of sixty pieces which plays every Sunday morning at half-past eleven, just after the Church services are over. The promenade concert, as it is called, takes place on the main street, or in one of the squares, and makes no pretension to being a sacred concert. Sunday here has a somewhat different character from the American Sabbath. Besides the baker shops, grocery stores and food supply stores, which are open in the morning the other places may be open after Church hours. The saloons, beer gardens, concert halls and theater are open on Sunday afternoon and evening, and the circus, when in town, gives two performances on Sunday, one in the afternoon, and the other at night.

Besides the Sunday promenade concert, which is held also in winter, the military band is obliged to play three times a week for the pleasure of the Bürgers, and that,

too, without any extra pay. The reason assigned is that as the citizens of a garrison town must suffer somewhat from the pressure of so many soldiers in the town, and put up with their vagaries, the least the band can do in return is to soothe with sweet sounds the wounds their brothers-in-arms have made in the ears and hearts of the people. The music, as one would expect in Germany, is of a high order. As every man here must at sometime serve in the army for one or two years, leaving out those who are crippled and maimed, amongst whom are reckoned clergy and seminarists, it comes about that virtuosos and music-professors and the German product of the great conservatories of music at Leipzig, Berlin, and Vienna must join the army for the required service. As the government here keeps tab on the qualities, physical, moral, political, and artistic of everyone of its male inhabitants, besides taking a more than fatherly interest in the affairs of foreigners, it knows "Who's who," and by judicious distribution of the recruits, it keeps up the standard of the military bands at the various garrisons. As the German is trained to sing in all the schools, and as many learn to play some instrument from childhood on, he has an ear for melody and loves music. The execution is generally faultless, but I fear, there is often a sacrifice of expression to technique.

The concerts here are given in the Stadt Park Hall, an immense structure capable of seating fifteen hundred people at the various tables, where one may sit, and while drinking in the melody from the band, indulge in a few liquid measures on his own account. Smoking is also permitted at these concerts.

Outside of the students, who serve only one year and are a better class of men, the recruits are a sorry looking lot when they present themselves in October to begin their two years of compulsory service. Many of them had their first ride on a railroad train when they came from the country to the *Caserne*. They are mostly broad-backed, stout-limbed peasants, whose travels hitherto have been confined to the furrows of the field and an occasional excursion skyward, when a stump or stone stayed the course of the plough. They are put through a most energetic series of exercises, and meeting them in December, you would never recognize in the erect and alert soldier the lumbering, plodding peasant of six weeks before. The *einjährige*, or student-soldier, does not live in the *caserne*, as the others do, though he is obliged to report daily for the roll-call and

drill, and must be at his home before nine o'clock in the evening. Neither is he supplied with uniforms or rations; he receives no pay, but must provide for himself. The other soldiers receive twenty-two pfennige (about 5⅓ cents) per diem. Contrary to general expectation, the government does not supply any of its soldiers with beer or grog, this they must purchase out of their slender pay. Whatever objections one may have to compulsory military service on other grounds, on acquaintance he can and even must admit that it does a wonderful lot of good to the bulk of the people who need it most. It teaches these peasants to be thorough, it inculcates the need of order, cleanliness, and subjection to authority, while at the same time it broadens their views and opens up new vistas for them. Its influence on the national life is seen in the universal respect shown for a uniform, and every official in Germany wears a uniform, in fact the lower the position, the surer will its occupant be to wear his official garb. In the university it is shown by the honor paid to a professor or his assistants, which to an American at first seems exaggerated or even bordering on obsequiousness, but on second thought one cannot help feeling, that we would be better off in America if our youth had more of the spirit of reverence and deference that is developed here by the military life.

There is, however, one drawback to the garrison-life which the government seems powerless to prevent, and that is the spread of Socialism through the rising generations of men gathered in the *caserne*. The training is hard, the officers must be exacting, and the men have not been used to discipline. Hence they become restive under the system in which punishments are prodigally distributed. With their temperament, which ordinarily has not too much sun in it, they brood over this and take on a rainy-day cast of mind. And along comes Satan in the shape of a fellow-soldier and pours into their souls, ripe with discontent, the specious pleas of Socialism. The result is not hard to guess. After two years in such a university, urged on by "those counsellors that feelingly persuaded them," they graduate as full-fledged Socialists.

Religious beliefs are respected in the army, and attendance at the church of one's professed religion is obligatory once every month. On the fourth Sunday of the month the soldiers march with their officers to church, the Catholics in a body to their church, the Protestants,

which here means Lutherans, to one of the Lutheran Churches, where a special military service with the sermon is held. On other Sundays, time is allowed for attendance at Mass or other religious services. The taking of the oath of service by the new recruits in October is also celebrated in the church, where the band and all the officers of the regiment assemble. The services are first held in some Lutheran Church, but the Catholic recruits remain outside with the rest of the regiment, then the whole regiment marches to the Catholic Church and the Catholic recruits together with the band the officers and the flags go in to hear a sermon on their duty to the Kaiser, and to pray for their spiritual and temporal welfare during time of military service.

The University was begun under George II., King of Hanover, in 1733, and the first lectures were held in 1734. In 1737 when the full faculty was established it was given the name of the "Universitas Georgia Augusta," with the King of Hanover as its "Rector Magnificentissimus." Its first building was the adapted Paulinerkloster, a former Dominican Convent, which had passed over to the State during the "Reformation" period. The number of students in 1734–1735 was 187. In 1737, the number mounted up to 304; in 1770, 800 students, and in 1781, 947 matriculated. Owing to the various wars and the occupation of the town by French troops in 1803, and in the Wesphalian period, the number of students steadily sank until it reached 453 in 1809. After the Restoration the number increased, and in 1825 reached 1545, the high-water mark for the nineteenth century. Since 1887, the sesqui-centennial of the "Georgia Augusta," when the students numbered 1108, the tide of students has gradually flowed in, and this year, in the winter semester, the total number of students is 2014, of whom 1831 have matriculated, and the rest (183) are *Hörer* or lecture attendants, among them 115 women. Of the students, 100 study Theology, 430, Law; 185, Medicine; 506, Philology and History; 610, Mathematics and Natural Sciences.

The University is presided over by the "Pro-Rektor," elected every year from among the ordinary Professors by a Senate made up of the Professors, ordinary and extraordinary. The faculties are those of Theology, Medicine, Law, Philosophy and Science, including Mathematics. Each of these faculties is ruled by a dean, and has its *ordinary* Professors, who treat the subject theoretically and fully, and its *extraordinary* Professors who

apply the theory and generally treat only one phase of a general subject. The extraordinary professors are often as able or even more learned than the ordinary professors, but as the law establishing the university only provided for one ordinary professor, the others who are added on are called extraordinary. Besides these two classes there are also the *Privat-Dozenten*, some of whom after years of service are allowed to bear the title of professor, while some never get it. These *dozenten* take up the elementary branches and also the collateral studies to the lectures of the professors proper. All of them need not be Doctors, but all must have passed the "Staats-Examen" before they can teach. The professors receive pay as high as twelve thousand marks ($3000), and receive besides a certain percentage of the tuition fees of all the students who attend their lectures. The assistants to the professors receive about 1200 marks, or $300 a year.

The lectures, which must be in German, even in the classes of Theology, begin in the Winter Semester at 8 A. M., and go on till 8 P. M., though there are only a few that take place between 1 and 2 P. M. In the Summer Semester, lectures begin as early as half-past six o'clock in the morning, and Theology and Hebrew Grammar, as well as Hygiene and Botany begin at seven o'clock. Seven o'clock is the hour marked, but like all the hours of lectures, it is 7 o'clock *c. t.* "*cum tempore academico*," which means one quarter of an hour later. These lectures last from three-quarters of an hour to fifty minutes, but always finish so as to allow of the students reaching another lecture-room in time for the next lecture. There are two terms or Semesters, beginning officially on the fifteenth of October and the fifteenth of April, but in reality they do not begin until two weeks later, another case of *tempus academicum*. The first, called the Michaelis or Winter Semester, lasts till March the fifteenth, though as a matter of fact the lectures cease about March the fifth. The second, the Easter or Summer Semester, lasts until August the fifteenth, with the same deduction of *tempus academicum*. The period in between, about seven weeks at Easter and twelve weeks in Summer, are the *ferien* or vacations. Besides these spells of rest, there are also two vacations of about a week each, one at Christmas and the other at Pentecost.

As Göttingen has the reputation of being the strictest in its requirements for matriculation, it may be of inter-

est to note here the process by which the 'civis academicus Gottingensis' is evolved. The would-be-student betakes himself early in the morning, to the 'Hausverwaltungs' or administration beadle, and there receives a card with a number, and inquires at what time that particular number is likely to be needed by the Immatriculation Board. At the time specified he presents himself before the Board, which is presided over by the University Judge, one of the professors elected for a year to that position. He gives in his name, his passport, if he have one, which is not strictly necessary, though useful, and the certificates of his previous studies, or degrees. For Germans these certificates mean that they have passed successfully through the nine years course in the Gymnasium. For foreigners, the certificate must be such as would entitle them to enter a University in the country to which they belong. The possession of a degree from an American college is generally enough, but in its absence one would have to give proof of maturity. For one who has not these certificates, but has hopes of getting them before the end of the semester, a conditional Matriculation is allowed. For those who cannot give certificates *in re* or *in spe* the permission of the Rector of the University and of each of the Professors, whose lectures he seeks to attend, must be personally obtained, and the student becomes a *Hospitant* or *Hörer*. This latter is the highest rank that a woman can aspire to in the University of Göttingen, though in some of the others she may matriculate.

Next, one signs a book in which are entered his name, place of residence in Göttingen, birthplace, the studies previously made, the faculty he wishes to join and the special branches he will study therein. Then from another official of the Board he receives an Identification Card which must be shown on demand of any official of the University, at the Library, or to enter lecture halls or laboratories, and for the loss of which a fine of five marks is imposed. This card, by the way, is very convenient for those students who come in contact with the local police. For instance, if late at night a student coming home from a Kommers is too boisterous on the street, or is caught in the act of removing signs from stores, or altering the hands on a public clock, or in other unlawful act, he does not have to spend the night in a cell, or to arouse his sleeping friends to bail him out. The police-officer demands his identification card, and takes down his name and address, and a few days later he re-

ceives a long official document in which his delinquencies are unsparingly described and the amount of his fine clearly stated. This he pays at his leisure inside of two weeks, or if he thinks he has been unfairly treated, or can prove his innocence, he appeals to a court-judge, and if found innocent, the costs are put on the over-zealous policeman. The student, in case he is sure of his cause, can appeal from an unfavorable sentence of a city court to the University Judge, who has jurisdiction over students; but the majority of cases never come before the University Court for obvious reasons. The identification card is also of use inasmuch as its presentation at the box office of a theatre or concert-hall entitles the bearer to half-rates. In fact, at all public functions, for which an entrance fee is charged, students are admitted at reduced rates.

After the identification card comes the *Anmeldungs-Buch*, in which are inscribed the name and birthplace of the student, the subjects of study, the lectures or laboratory courses followed, the number at matriculation, corresponding to the number on the identification card. Armed with this, the student retires to the matriculation hall where he fills out a *Tahlkarte*, in which he is expected to give a history of himself, his studies, his income, his parents and their occupation, their income, how much they allow him for the semester, whether they attended any school or college, and if so where and how long. There are fifty-five questions to be answered, and when truthfully and fully answered, and I fear they are not always, the University knows enough about a man to hang him, or put him in prison. This document must then be taken to the University Secretary, who examines it and the student too, if he be not satisfied, and then signs it.

The next step is the Matriculation proper. At the time assigned by the University the new students, this year to the number of four hundred and ninety-seven, assemble in the Aula, where the "Pro-Rektor" makes an address and urges them to so comport themselves that they may advance in studies and learning, without being unnecessarily troublesome to the Bürgers of Göttingen. Then each advances and is given the "Handschlag" by the Pro-Rektor, which constitutes the formal Matriculation. Then he receives a large official document duly signed and sealed, stating that he has received the "Handschlag" and is now a full *civis academicus*.

Within four weeks of the official opening of the Se-

mester the student must present himself to the Quæstor, there to pay for his lectures or laboratory courses. After that he can pay only by special permission of the 'Pro-Rektor,' and these lectures will not be counted for his semester's work. The 'Anmeldungs-Buch' is so arranged that for each semester one enters the lectures to be followed and the name of the professor. Opposite these the Treasurer enters the fee, which is fixed by the professors themselves, and generally amounts to five Marks ($1.25) per week-hour; i. e. if there be three lectures per week the fee for the semester will be fifteen Marks. Laboratory courses cost less, about two and a half Marks per week-hour. Besides the lecture-fees every student is obliged to pay each semester for the Hospital and Sick Fund, two Marks. This entitles him to free Medical attendance, and in case of acute sickness, to eight weeks free board and nursing in the University Hospital. All medicines prescribed for him by the physicians assigned to students will be furnished free from the University Apothecary. Students of the Natural Sciences, of Medicine and Agriculture are also obliged to pay one Mark each semester for Accident Insurance. In return for this the Kultus-Minister of the German Empire agrees to pay for any accident in laboratories or operating rooms, from which a lasting sickness or disability may arise, the sum of 20,000 Marks, and in case of temporary disability, as a result of accident, the sum of 4 Marks per day.

The professors must sign the 'Anmeldungs-Buch' within two weeks after their lectures begin, and again at the end of the semester, to show whether the student has attended the lectures. These same professors, though seemingly unmindful of the absences of a student, have it all stored away in their memory, and more than one man has come to grief at the end of a semester, or when going up for his examination, because he has neglected the lectures. If one wishes to go to another university before taking the doctorate, he has to hand in his matriculation papers and his 'Anmeldungs-Buch', and in return receives an Ex-matriculation Certificate, which testifies to the time and the courses followed, and gives the notes of his professors as to his fidelity, or its lack, in following the lectures. One thing that strikes an outsider as strange is the fact, that there are no examinations during the different years, only the final one for the doctorate. As the system stands at present a student can enter the University and stay there ten or

twenty years, if he will, going to what lectures he will, or attending none. No one bothers him all that time, and when he gets ready he goes to the dean of his faculty and states in what matters he wishes to take his examination for the doctorate. He must choose three subjects, one the main subject, Philosophy, Philology, Mathematics or Chemistry, etc., and then two collateral branches. Then the professor of the main branch assigns to him the subject of his dissertation, which must be some original work, which neither he nor any one else has ever put into print before. When this dissertation, as it is commonly called, is ready, and approved by his professor, he applies for his examinations. The date is settled and a board of four professors, with the dean or 'Pro-Rektor' presiding, appointed. The day before the Examen, the candidate hires a 'droschke', and done up in a dress suit and a high hat with white tie and white gloves, he pays a ceremonial visit to each of his examiners just to hear them say that they hope he will do well. Then the next day comes the examination, which lasts two hours. After it is over, the board retires for a while, and after a long quarter of an hour, the candidate is informed of the outcome. If favorable, he is entitled to be called "Herr Doktor", even though the degree is not conferred until he has printed his dissertation, and presented eighty copies of it to the University, which he may do at any time within six months of his examination. If he failed in his examination, he has the right to try once more after a wait of one semester, and if his judges think necessary, after writing another dissertation. The candidate who has had to repeat his examination can never get any note like "cum laude", or "summa cum laude", on the second trial; "rite peregit" is the best he can get. The failure to pass the first time means something, as the cost of a doctorate examination is three hundred Marks, exclusive of the "Doktor Kneipe," and the incidental expenses.

The German University student is worthy of more than a passing notice, though it is rather hard to generalize from what one meets with in a single university. Still, I am told by the Germans themselves that Göttingen is a representative university, belonging to the better class or upper-half of the German University world. As the German student must have made nine years in the Gymnasium, or in the "Realschule" before he can enter the University, it follows that the average age of

the students is not low. Nineteen is the youngest for a beginner, but the majority are about twenty-four to twenty-seven years of age. They are drawn from all classes. The descendant of a robber-baron works beside the son of his forefather's serfs.

Their manner of life is interesting. The greater number have no home life in the University towns. They rent two rooms in some one of the many places which accept students as "roomers" only. For about 100 to 200 marks a semester a student rents two rooms, one his sleeping apartment and the other his study room, and where he receives his visitors. These rooms are about the size of a theologian's room at Woodstock. To have them swept and his bed made, etc., he has to pay 6 to 8 marks monthly, and in Winter 24 to 30 for heating; 15 pfennige each time his lamp is filled, and unless he wants to get up early and go out for it, he pays 4 to 8 marks monthly for his breakfast, which means about two cups of coffee and about two rolls. The usual provision for meals is to take dinner in one of the numerous cafés, or restaurants, where, if he is a regular customer and makes monthly arrangements, he can get a fairly good meal for 1 to 1.25 mark daily. The practice with regard to supper varies. Some take their suppers in the cafés, at a cost of about 18 cents, exclusive of beer. But the great majority of students have an oil-stove or spirit lamp at home, and buy a few rolls, some butter and a piece of sausage. They warm the sausage and boil some coffee (half-chicory) on the stove and make their evening meal on that. You see it is very simple fare, yet they seem to grow strong and stout on it. Perhaps the beer that they drink later on in the evening at some of the many concert parks, or gardens, or at the corporation assemblies, has something to do with it,

There is no particular form of dress that distinguishes the student from the native except the cap, and that only when he belongs to one of the color-bearing corporations. The students in general may be divided into two camps, those who belong to corporations, and those who do not, or the "Freistudentenschaft." The Corps, or "Verbindungen," are bodies of students joined together for the purpose of carrying out certain principles either of a national, political, religious or social character. They may comprise in one corp all the students of the same branch, as Medicine, or Agriculture, or Natural Science; or they may be made up of students of

different faculties, who are united in the principle of duelling, either for the avenging of insults till full satisfaction is given, or duelling merely as a test of courage and so-called manliness; or again the Verein may be one which leaves duelling free, but follows out the cultivation of friendship and knowledge. Or again the principles may be such that they forbid duelling altogether, even among the protestants there are some such organizations, though they are not very numerous just here in Lutheran Hanover.

All of these different organizations may be classed under two heads, those who carry colors, and those who wear no distinctive colors. The color corps wear a cap with their distinctive colors and a thin sash, which passes over their shoulder (right) and is fastened over their hips. It is a striking picture at the end of the lectures or during the dinner hour to see hundreds of these bright caps passing along the main street with an ever changing variety of color. The caps must be worn all day long during the time the University is in session, and are not removed even in hotel dining rooms, or at concerts. The University, however, requires that they be removed at lectures, but that is the only exception. As far as I can learn, these Corps, as a rule, do not work for the intellectual advancement of a student to any marked extent, though they do give him many social helps. They are, in fact, rather tyrannical. A "Fuchs," or novice, who joins a Corps must remain as such for two semesters, and during that time he is subjected to many indignities and is at the beck and call of all the full-fledged members of the Corps. The members are obliged to give, in some cases, six evenings of the week to the meetings and 'Kneipes' of the Corps, and as that means that they go from half-past eight in the evening till one, two and three o'clock in the morning, and in the meantime must imbibe a rather large amount of "Bürgerbrau," they are hardly in a condition to follow a closely reasoned demonstration the next morning at eight o'clock, even if they wake up in time to attend the lecture. They are fined heavily if they stay away from these meetings, and as they have not much money as a rule, they go to save the fines. Then too, the majority of the students belong to "Mensur-Corps", and even though there may have been no fancied wrong or insult to found a duel, yet must they have fought so many duels, before they can be deemed worthy of full membership in the "Burschenschaft" of the Corps. If there

be no "Fuchs" in one Corps who has an insult to avenge, they will borrow one from another Corps to meet and hack away at their "Fuchs," until he has stood up a definite number of times and proved his valor that way.

This whole matter of duels is one of the blights of the Protestant German Universities. The "Mensur" or duel is tolerated here by the police authorities. In fact there is a building especially erected for this purpose on the outskirts of the town, and on Wednesday and Saturday afternoons there is a regular procession of "droschkes" containing the duellist, his friends, and a surgeon going out to the shambles. I have seen as many as twenty parties going or coming on one afternoon. In the ordinary duel, with sabres, the eyes and ears and the throat and chest are protected, so that the cuts are made either on the scalp, or on the face. The contestants must face each other unflinchingly, and if a cut is made while a man dodges, it does not count, and the duel must be continued, or if one of the parties be too severely hurt, the duel must be repeated when he has recovered. Of course the whole thing is most unreasonable, as the poorer swordsman will have the most sabre wounds. Yet such is the folly of it all that these men are proud of a cut, and when they return to their homes in the vacations they are idolized. This leads to some queer doings. It is asserted that some of the students carve their own faces with a razor, and then hold the lips of the wound open by means of court-plaster so as to form a nice ugly scar. For in the matter of duel scars, like Charles Lamb's puns, the worst are the best. It is also said that those who come by their scars in a duel, after having the wounds bound up by the surgeon, will drive back to town in an open carriage with their heads all bound up, and ride up and down the main street, the cynosure of neighboring eyes, glorying in what should be their shame. There is a chap next to me in the laboratory who had eleven scars on his head, the hair being cropped short so that these marks of honor may be easily seen. His head looks as if his mother had used it as a chopping block, for at last count he had nineteen hacks there and two extra rifts in his features, and all a proof of his lack of skill and the superiority of his adversaries. Yet he is proud of it all.

Your Brother in Christ,
GEORGE L. COYLE, S. J.

ST. ANDREW-ON-HUDSON
WORK IN THE HOSPITAL

The Hudson River State Hospital, midway between Poughkeepsie and St. Andrew, is one of the largest institutions for the insane in the country. At present the number of patients is 2300, and after the completion of the two large buildings, which are now being constructed at the expense of $400,000, it will accommodate 1000 more patients. There are three distinct groups of buildings, called the Main Building, the Central Group, half a mile from the former, and the Cottage Department, one and a half mile from the Central Group. Of the 2300 patients 1350, are Catholics; besides there are 225 Catholic nurses, attendants, etc., among a total of 650 employees.

Previous to our coming to St. Andrew in January 1903, a priest from the city said Mass at the Hospital a few times during the year. A month after our arrival Ours took up the work. Mass was said every Sunday at a portable altar in the old amusement hall of the Main Building. Fr. Casey said Mass and visited the wards once a week, while Fr. Gaffney attended to the sick calls. This good Father soon won the hearts of all, patients, employees, and Superintendents, non-Catholics as well as Catholics. He laid the foundation of all the work done in the Institution. But after some time it appeared that the work was too hard for a man of his age, who had exhausted his strength by long, zealous, and fruitful labor. And so, on August 15, 1904, Fr. Casey was appointed to continue Fr. Gaffney's work.

In the Cottage Department Mass had never been said until then, and many inmates had lived there between five and fifteen years, without being able to attend any Divine Service. Now Mass was said in the living room of one of the Cottages. There were many great inconveniences in this arrangement, so that after two years the Doctors, though by no means unfriendly, gave the advice to discontinue Mass at the Cottages. But the nurses, who had noticed the salutary and quieting influence of the Catholic services on the patients, strongly opposed the idea of depriving the poor patients of spiritual help and consolation. A novena was made in May, and on June 2, permission was granted by the State au-

thorities to build a little chapel. The Superiors and the Archbishop were duly consulted, and they gave their consent on condition that $1500 be first secured. Within two weeks this sum was promised, some of the nurses giving an entire month's salary. Two contributed $100 each. This generosity on the part of the nurses is all the more noteworthy, as they were sent to the city by omnibus, when they wanted to go to church. So their self-sacrificing charity was inspired by their interest in the welfare of the patients. The chapel of St. Joseph was built in the autumn of 1904, and dedicated on March 19, 1905. It seats comfortably 200. The expenses for the building were $5000, and it was furnished for another $5000. Over $4000 were raised by contributions; in January, 1907, there remained a debt of $4300, which on February 1, was paid off by the Archbishop. There is Mass at 9 o'clock, and Benediction in the afternoon, every Sunday.

After the chapel of St. Joseph was finished, some of the Doctors repeatedly expressed their great satisfaction with the beneficial results produced by the services on the patients. The Superintendent, Dr. Pilgrim, one day expressed the hope that there would soon be another chapel, near the central group and the main building. For four years in succession he had petitioned for permission to have a Union Chapel for all denominations built. But his efforts had been in vain, and he asked Fr. Casey to try what he could do. Superiors were favorably disposed toward the project, but it seemed impossible to secure the necessary funds. During a conversation with Bishop Cusack, Fr. Casey was told that the Smith Brothers of New York had offered to build a chapel on Blackwell's Island, as a memorial to their deceased sister, who was a Sister of Mercy. But as they could not obtain a guarantee from the State that the chapel would be left in perpetuity, they abandoned this plan.

Before the Feast of the Assumption, 1905, the nurses and patients made a general novena in thanksgiving for the success with regard to St. Joseph's Chapel, and in order to be enabled to build a chapel of Our Lady on the main grounds. At the suggestion of Superiors Fr. Casey wrote to the Archbishop, stating the condition of the Hospital and the necessity of a chapel, and calling attention to the offer of Messrs. Smith. This letter was sent at the beginning of the novena, but nothing was heard in reply until the day before the feast of St. Stanislaus,

when the Archbishop paid a visit to St. Andrew. He then announced the joyful news, that just before leaving home he had received a check for $15,000. In the meantime the Board of Managers had been changed and new members placed on the State Commission for Lunacy. They claimed that it was impossible to grant permission to build another chapel, but after much pressure had been brought to bear on them, they promised to grant permission, in case the bill passed the Legislature. They were confident that this would not happen. But through the kind efforts of Catholic Senators at Albany, the bill was passed, to the surprise of many, and was signed by Governor Higgins. The work was begun in June, 1906, and on December 12, the Chapel of Our Lady was dedicated by Bishop Cusack. To their previous gift of $15,000 the Smith Brothers generously added $3000 for the windows, thus giving the building complete; the chapel was furnished at the expense of $12,800.

The nurses raised about $2,800, so that there remains a debt of $10,000. The generosity of the employees is most remarkable and edifying; the patients show a touching interest in the chapel. To give one instance; there is a colored woman, known as "Rosie," the pet of the Institution on account of the bright things she says. Lately she has developed the habit of asking Doctors, attendants, etc., for 5 cents, which of course are gladly given in exchange for some witty remarks of Rosie's. They watched to see what she did with the money, and it was found that whenever she got some money, she went to the chapel, 4 or 5 minutes walk from the laundry where she works, and dropped the money in the box, to help to pay off the debt. Not long ago she asked a Doctor for the customary fee. He happened not to have any money on him, and excused himself. But he did not escape Rosie. Towards evening when he was going out, she espied him. "Where are you going, Doctor?" "To the city, Rosie." "Does a man go to the city without money?" So the Doctor had to give up the nickel.

The Chapel is situated on the most advantageous spot on the grounds, between the main building and the central group, viz. on a slight elevation above a gully. When the Superintendent, who all along had most generously furthered the plan, heard of the choice of this site, there appeared a look of sadness on his face. "If any other site had been chosen," he

said, "I would have consented with pleasure. But my wife and I frequently spoke of building an Episcopalian chapel on this very spot, and after the recent death of my wife the idea became fixed in my mind to build a chapel here in memory of her. But, Father, you are the first in the field, and if you want the place, you may have it."

The style of the chapel is English perpendicular Gothic. The International Edition of the "American Architect" published four cuts of the chapel, and called it "one of the finest specimens of the kind of Gothic in the U. S. built in the past year." The chapel seats 600 persons. A set of beautiful stations, a gift of the Knights of Columbus of Poughkeepsie, has been erected; and the first three windows of the 24, which will illustrate the Life of Our Lady, have recently been put in. The Superintendent said not long ago that they all are prouder of this chapel than of any building on the grounds, and that it is the first place they show to visitors.

A low Mass is said in this chapel every Sunday at 5 o'clock for the nurses, who have to be on duty at 6; and high Mass with sermon at 9 for the patients; benediction every Sunday evening, except on the first Sunday of the month, when sermon and benediction are in the afternoon. On the other Sundays the Episcopalian, Presbyterian, and Methodist ministers have services in turn in a hall. During the past Lent a regular course of Lenten sermons was given by a Tertian, who remained at the Novitiate during Lent. During the summer months every morning Mass is said, and well attended. There were 700 communions in May, nearly 500 were employees: the patients are allowed to go to communion only with the special permission of the priest in charge. In 1906 the League of the Sacred Heart was introduced and has 270 members. In some months the total of good works sent in has reached over 40,000. There is a large Library in the Institution, continually increased by donations, which so far had scarcely any Catholic books. Fr. Casey organized twenty reading circles in different wards with a nurse at the head. Reading material was liberally furnished by various Catholic publishers. Thus the "Ave Maria," the "Standard and Times," the "Sacred Heart Review" send 20 copies gratis every week. Now a Library has been started with 60 volumes. Through the kindness of Fr. O'Rourke 100 more volumes have been promised.

Any suitable duplicates from our libraries will be gratefully accepted, and will contribute to this good work.

The work among the patients differs, of course, very much from the work in a general hospital. There are 37 wards, 3 for suicidal maniacs. In general, the cases treated here are milder forms of insanity, which are supposed to be curable. Many of the older systems of treatment are entirely unknown here; there is no padded cell in the whole Institution. Violent cases are treated by baths or hypodermic injections. All efforts are directed toward making the patient cheerful. There are two concerts a week by the Hospital orchestra, frequent theatrical shows, given by hired troops or local talent from the city, many games, etc. The priest's work must, in a way, follow this general tendency, that is, he must above all try to dispense consolation and encourage the patients to overcome temptations to sadness and despondency.

An effort is being made to visit every ward once a week; and one such visit requires about three quarters of an hour, as the priest must speak to every individual. There have been twenty conversions among the employees. In the case of the patients the greatest possible caution must be used. They are supposed to be irresponsible, and the Institution acts "loco parentis." Hence the authorities themselves have to be extremely careful. A great number of dying patients were received into the Church, but usually absolute secrecy has to be kept about it. Heretofore, in case of death, the bodies of state patients were taken to a morgue, and when the autopsy was performed, they were sent off to a cemetery without any ceremony or religious rites; as a Protestant Doctor said complainingly, "they were treated with no more consideration than if they were dogs." But now, at the suggestion of the warm-hearted Superintendent, the bodies of Catholics are taken to the chapel, where the full burial ceremonies are carried out in presence of the patients. Some Catholics have since declared that the greatest horror of the Institution has been taken away, because they know now, that they will not be without a Christian funeral.

For many this dreadful affliction has proved a great blessing. After years of dissipation and debauchery and total estrangement from Religion they were brought here, pursued by the Good Shepherd, who, as it were, cornered them here, so that they could not

escape His merciful care. It is remarkable, that even among the worst cases, there is hardly one without some lucid intervals before the final stage of insanity sets in. And so, through the care and watchfulness of the priest, the grace of God is offered them, and almost invariably accepted. But recently a Free Mason was converted, a man high up in state and national politics, who for 51 years had been away from the Church. He made his renunciation, and spent the three days before his death in prayer and sentiments of piety.

A few words must be said on the impression made on non-Catholics. Patients have frequently said that they envy the Catholics, and that their ministers evidently do not care for them. The employees were always courteous in their external behavior, but a real change is now visible. Their attitude now is more than merely polite. We give the words of one Doctor, in all their slangy expressiveness: "When you first began to come over here, we would as soon have seen the 'Old Boy' himself. To have a priest, above all a Jesuit, work in our midst, was more than we could stomach. Now it seems as though we could not do without you." Many have formed and expressed a higher idea of the Catholic priesthood, as one said: "The declining years of Fr. Gaffney seem to be like a beautiful sunset." How they loved the good Father they showed not long ago when he paid a little visit. No king could have met with a more respectful and more cordial welcome.

Some of the Doctors have expressed opinions on the Catholic religion which deserve to be quoted. "For 30 years I have been engaged in such work, and have found that nothing has so beneficial an influence on these patients as the ministration of Catholic priests." Another says: "I have observed the work of different denominations for several years, and I have noticed that the Catholic Church is the only one for the insane; don't misunderstand me, I mean the only one that is able to raise their courage and dispel their dejection." On leaving the Hospital another Doctor stated: "I have learned one thing since I came here, and that is that the Catholic Church is the only true Church." "So you are going to join it," the Father said. "Ah, Father, in my business a man must be an Episcopalian."

Much of the success of the work is due to the co-operation of the nurses. It is most fortunate that there are so many Catholic nurses, male and female. Of their generosity I have spoken before. Their zeal and piety

are most edifying. Among them is an increasing number of daily communicants. The influence which these good people exercise imperceptibly is inestimable. For the priests there are many encouraging features in their work. The cheerful correspondence of the nurses to every suggestion made for the welfare of the unfortunates, the joy and consolation expressed by the poor patients, and the gratitude shown by their relatives are a source of great consolation and encouragement. From this account it may also be inferred that a man's undivided time and energy are required to do the work properly. And may we not say that the care of this poorest part of Christ's flock is eminently a work of the Society?

LENTEN MISSIONS IN LEYTE, PHILIPPINE ISLANDS.

At the request of the Bishop of Cebú, Rt. Rev. Thomas Hendrick, two of our Fathers were sent to Leyte to give missions during Lent in various parts of the Island. The following is a translation of the letter sent by one of the missioners to Rev. Fr. Fidel Mir, S. J., Superior of the Philippine Mission.

DIPOLOG, MINDANAO, P. I.,
May 10, 1907.

To the Rev'd. Father Fidel Mir.

REVEREND AND DEAR FATHER SUPERIOR
P. C.

Now that I have a little more leisure, I wish to comply with your Reverence's desire that I should write a short sketch of the work accomplished on the missions in the western coast of Leyte.[1]

On Feb. 12, Fr. Felix Córdova and myself sailed from Dapitan in the "Bohol." At 6 A. M. on the 13th, we reached Dumaguete. We went to the church to say Mass; seeing that it was crowded—for it was Ash Wednesday—we asked the parish priest's permission to say

[1] Leyte is an Island north of Mindanao, south of Samar, east of Cebú and Bohol, and bounded on the east by the Pacific Ocean and the Island of Samar, from which it is separated by the straits of San Juanico. Its area is 3100 square miles, a little less than the combined area of Delaware and Rhode Island. The Fathers of the old Society had nineteen missions or residences in Leyte.

a few words to the people. He assented with great pleasure, and from the pulpit we exhorted the congregation to continue faithful and fervent, not to permit themselves to be deceived, [2] etc. We left the same day for Tagbilaran, Bohol, and on the following morning, the 14th, we were in Cebú. We went to the Seminary to say Mass, and then to the Palace to receive our instructions from the Bishop.

A little later an opportunity offered itself of continuing our journey to Malitbog (Leyte). Señora Escaño with her family happened to be going there in her own launch and offered us free passage to our destination. We accepted the invitation, and after a pleasant trip landed at Malitbog the next morning at 10 o'clock.

We found the parish priest sick, but most hospitable and kind. He had no idea of the object of our coming, as there was no opportunity of sending him other notice from Cebú than the letter we brought with us. In the evening the church bells were rung to assemble the people. A few came and the recitation of the Rosary with them was the opening of the mission.

The first two days there were not many present, but after that the church was filled. It was a pity that the delicate state of health of the good and zealous pastor, Fr. Domingo Javier, did not permit him to help us hear confessions. As there were no confessors but the two missioners, many could not gratify their desire of receiving the Sacrament. We remained in Malitbog nine days. When we were leaving, the church was filled with people eager to confess. These together with nearly all the rest of the town accompanied us to the wharf. Many cried out as we were leaving: "Fathers, return soon, so that all of us can go to confession."

The fruit of this mission surpassed our expectations. After God, the Ruler of hearts, its happy issue was helped much by the pious family of Escaño, who were present at all the exercises and exhorted others to do the same. They also paid, almost alone, the entire expenses of the missioners, for which may God repay them.

The confessions during the mission were about 3000.

The population of the town is 8,000. It was the 10th day after our arrival in Malitbog that we boarded the

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[2] Dumaguete is the site of the famous Silliman school, a richly endowed Protestant institution for proselytizing the young Filipino. It is named after its founder, a Philadelphian(?).

little launch, Malitbog, for Maasin. This launch was also the property of the Escaño family.

We were at our destination by evening, and began the mission next day. The first three days, there were but few women and fewer men present. Then the people seemed to get courage and began to come in from neighboring villages, so that the church, large as it was, could not hold them all, nor were we able to hear all who wished to go to confession. Despite some falsehoods hurled against the mission by a few wiseacres infected with Aglipayanism and Indifferentism, the fruit gathered was most consoling. Among the 3000 who approached the tribunal of Penance, there were many who had not been to confession for 20 or 30 years, and even longer. A proof of the feeling of the good people towards the missioners was the touching way in which men, women, and children crowded down to the wharf to kiss the Fathers' hands on their departure.

Not a little of the success of this mission was due to the good example and financial assistance of Señor Gabriel Op-pus and Fabian Artadi. The latter offered us his steamboat the "Mundaca" to take us to Matalom —an offer that we accepted with pleasure.

It was three o'clock on the afternoon of March 6, when we left for Matalom. We were there the same evening. On the beach we met the good-hearted Fr. Emiliano Veloso, the parish priest of the town. Arrived at the convento, the muncipal President and Treasurer came to pay us their respects. The church bells were rung, and in a moment the church was filled and the mission was begun. From the very first day the church was crowded, not only during the time of sermons, but also of confessions. The great desire these faithful people had to purify their consciences and settle their accounts with God was most remarkable. Doubtless they were encouraged by the example of the civil authorities who were the first to go to confession and communion, and to assist at all the exercises of the mission. All the officers of the Municipality as well as of the Centro Católico gave proofs of being true and fervent Catholics. There is not a single Aglipayano in the town. It is hard to describe the desire the entire people manifested of taking advantage of God's grace during the mission. Suffice it to say that when the missioners would leave the church, they would be surrounded by crowds of men and women, who blocked their path and implored them to hear their confessions, for they had

been, they said, great sinners. After receiving absolution, they prostrated themselves, and with tears running from their eyes, embraced and kissed the feet of the missioners. Others would ask their confessor's permission to kiss his hand and his feet, saying they were unworthy of such a favor, and begging the Father to have compassion on them. During the nine days we remained here, we did not leave the confessional unless when it was absolutely necessary. We began hearing confessions at four A. M.; in the afternoon the hours were from three until eight, P. M., [3] excepting in the time of the sermon. We heard about 4,500 confessions, most of them men; many of these had never been to confession before; very many others had been away for more than 20 years, others dated their confessions from the time of their marriage, and they were now old men. If there had been twelve of us confessors, we would have been kept busy satisfying all who came. On the day fixed for our departure, the convento was filled with visitors, all the chief persons of the town were there, among them the municipal authorities, the Centro Católico, the committee of ladies and many others. They came to thank the missioners, and we encouraged the civil authorities to work always in harmony with their pastor. Then in their company and that of a great number of others of all classes who joined the crowd, we went to the beach where there was a boat ready to take us to Hilongos.

Good Father Emiliano Veloso accompanied us to Hilongos, where we arrived at 10 A. M. After dinner he returned to his parish.

The same evening of our arrival, March 10, we opened the mission in Hilongos at half-past six.

We feared that little fruit would result from our efforts, and this not so much from any fault of the people, as from the wretched condition of the church.

A magnificent church and convento built by our Fathers of the old Society had been burnt by the American troops. The present church and convento are small, and are but temporary structures built of caña and nipa (bamboo and palm leaves). Our fears that we would reap but little fruit quickly disappeared. The morning after our arrival the officers of the Centro Católico and a committee of ladies came to pay us their

[3] 8 P. M. may seem an early hour to terminate the hearing of confessions, but in the Philippine Islands, as in some parts of Europe, confessions may not be heard in the church after sunset (Angelus).

respects. During the day, they advertised the mission through the town, and that evening the church could not hold all who came.

The same day a number of men and women came from Matalom to go to confession. So without an opportunity to rest after the previous missions, there was nothing for us to do but gather in the harvest of confessions the rest of that day and a good part of the night. Everything helped to make more manifest the abundance of God's grace. We had announced that the mission would end on the 20th. On the 19th, the officers of the Centro Católico and a committee of ladies came to beg us to continue the mission until the 27th. Out of deference to them, and on account of the extraordinary attendance at the exercises of the mission, we acceded to their request.

There were many who waited all night long outside the church, so that they might get a place near the confessional when the doors were opened before dawn. There were women who stood in line at the confessional from 4 o'clock in the morning until 8 at night, fasting all the time. Often, when we noticed that there was no one at the pastor's confessional, we would tell them to go to confession to their parish priest, but they refused to go,—only to you Father, to the "Asuitas," for so they call us.

The sick and the aged had themselves carried to the church in hammocks. Let me relate an experience I had with one of these good people.

They brought an old man to the church, who could hardly move himself even in his hammock.

I went to hear his confession and the first thing he said was: "Thanks be to God, Father, I am 86 years of age." Continuing in a loud voice he added: "I have only been to confession once and that was when I was married, 66 years ago."

He was deaf and so I told him not to speak so loud. But my words had no effect. Then I made a sign to the people who filled the church that they should stop their ears. He made the confession of all his sins with such clearness and sincerity that I was astonished. I said a few words to him at the end of his confession and asked him if he felt happy.

"Oh yes, Father," he said, "I am happy, thank God —If you *Asuitas* had not come, I surely would have been lost."

There were sick people who having no one to carry them came to church in sleds drawn by carabaos.

Many men and women who wished to arouse the sympathy of the missioners and have their confessions heard before the others would cry out: "Father, hear me for it is twenty years since I have been to confession." Others would advance saying: "Me, Father, for it is 40 years," etc. The 27th of March, the last day of the mission arrived. Some were weeping during the sermon on perseverance; the Te Deum was sung and the Papal Benediction given. The Presidents of the Municipality, of the Centro Católico and of the committee of ladies came to the convento to thank us and say farewell. A great crowd accompanied us from the convento and we had difficulty in making our way to the beach for the numbers who pressed in front of us to kiss the priest's hand; others knelt on the ground with their children for the priest's blessing.

So we arrived at the beach; accompanied by the President of the Centro Católico we went aboard the boat sent for us by the parish priest of Hindang, the town of our next apostolic work.

It was 10 o'clock when we disembarked on the beach at Hindang. A great crowd had assembled to meet us. They proceeded with us to the church, the church bells ringing all the while to announce our arrival. After a visit to the Blessed Sacrament, we dismissed the people and went to the convento. The President of the Centro Católico and one of the town officers came to visit us. As it was Wednesday of Holy Week, we did not begin the mission at once but heard confessions. There were 300 communions the next day. Holy Thursday evening one of us preached and we officiated the next morning at the urgent request of the parish priest.

In the afternoon from 12 to 3 a missioner preached on the Seven Words to a congregation that not only filled the church but completely surrounded it.

Holy Saturday night the mission was begun. As in Hilongos, we were not able to hear all who wanted to go to confession.

The fruit was indeed abundant. Many came to confession for the first and very many for the second time in their lives.

As in Hilongos and Matalom, so here also we rectified not a few marriages, while others were united in matrimony according to the laws of the Church. They were about 5200 confessions.

On Thursday, April 3, the Governor of Leyte, D. Jaime Veira passed through Hindang. He offered us his boat to take us to Baybay on its way to Tacloban. We accepted his offer and on Saturday the 6th his secretary informed us that the Governor's boat was awaiting our pleasure.[4]

We went to the beach immediately, and there we found such a crowd assembled to say good-bye to the missioners, that it seemed that all the people of the neighboring town had come together. A constabulary captain, an American, who was on board the boat expressed surprise to see such a gathering but his surprise was greater when we told him that there were many in that crowd who had been Pulahanes.[5] He did not know how to explain how the missioners unarmed could round up more of these people than he could with his armed soldiers. On the trip we heard the confessions of three prisoners, who were being brought to the Tacloban prison. One of them had been a leader of the Pulahanes. We reached Baybay in the evening, no one expecting us. In the convent we met Fathers Dionisio and Francisco Salinas, the latter the nephew of the former, who received us most hospitably.

We could not begin the mission the next morning, Sunday, as both of us were quite hoarse, but the people were informed that we would begin the mission in the evening, which we did.

On Monday some people came from Hindang and Hilongos, more than a day's journey on foot, to go to confession, as they had not been able to go in their own towns.

Others too, who came down from the mountains, had to walk all day long to reach the church. But everything seemed easy to them, if they could but get a chance to purify their souls.

Here also there were people who waited their turn at the confessional from morning until night, without hav-

[4] As it is not permitted that anyone except Government officials travel on the government boats, Gov. Veira sent the following telegram to Governor-General Smith to explain why he made this exception to the rule. "Ormoc, April 7, 1907. On the way from Sogod, two Jesuit Fathers who are giving missions were brought on the coastguard boat from Hindang to Baybay. By their preaching these priests are accomplishing immense good in the interests of peace, public order and morality. I felt myself obliged to aid their mission as a great help to the government." This telegram was published in the daily papers of Manila.

[5] The Pulahanes are a sort of fanatical insurrectos who have given the American Government some trouble the past year.

ing tasted a morsel of food. It was altogether impossible for the missioners to hear the confessions of all. For this 12 confessors would have been necessary instead of two. In Baybay we married more than 50 couples who had been living together for a long time. We heard some 3500 confessions, and 3000 of these had not been to confession for many years; for many of them it was their first confession.

There is a Protestant in Baybay who is trying to propagate his errors, but has few followers; there is also a Free Mason and an Aglipayan. Doubtless they were responsible for the stone that was thrown on the convento roof one night. The servants ran out when they heard the noise and saw a man hurrying away. This little incident formed the only sign of hostility we met during our mission.

The mission of Baybay ended on April 18. We took the mail-boat for Ormoc where we stayed a short while, and then passing through Palompong reached Cebú safe and sound on the morning of April 20.

From here, as your Reverence knows, Fr. Córdova and myself returned to our respective residences of Cagayan and Dapitan in Mindanao.

Now that we are back at our former posts, what shall I say in general of our two months' missionary expedition? I believe that the fruit of such expeditions surpasses all description. Hundreds of souls who were walking the road to perdition, have returned to the bosom of Jesus Christ. Others have been strengthened more in the faith, and have begun to live fervent, Christian lives. The Pulahanes or revolutionists gave the missioners their books in which they had written certain prayers made up of Latin, Spanish and Visayan words, by which prayers they not only believed themselves to be invulnerable, but even that the leaden bullets would not touch their bodies.

By these and other superstitions were they deceived by certain brigands or scoundrels who wished to live without working at the expense of the ignorant.

The poor deluded people when questioned on this matter would answer: "Father they deceived us—we will trust no more in creatures but only in God."

The missioners were received everywhere with the greatest hospitality and respect, too much so in fact.

This, in our opinion, was due chiefly to the fair fame of our Fathers of the old Society which is still traditional among these people.

It was these Fathers who built the church and convento at Maasin, accidentally destroyed by fire; they too built the church and convento of Hilongos as I mentioned before; also the church and convento in Hindang and in Baybay, of which nothing now remains. Their churches in Ormoc and Palompong are still standing. Those good Fathers worked not only for their own time but for posterity.

And now your Reverence has a little summary of what was done during the two months of mission,—would to God that similar expeditions could be repeated every year during Lent. For more fruit can be gathered during one month of such missions, than by discharging the duty of pastor in a parish for a whole year. Would to God also that some of our brethren in Spain would be animated to offer themselves to Superiors to increase the ranks of our Divine Leader Jesus and win for heaven the countless souls which are being lost for lack of missioners.

Truly can we say, "Messis quidem multa, operarii autem pauci." Let then missioners come; the multitudes that are being lost for want of advice, direction and heavenly teaching cry out to them, the absolute necessity of putting an end to scandals of all kinds and on everyside demand them.

Let missioners come, full of zeal for the glory of God and the salvation of souls. With God's help they can soon learn the language of the people and make themselves fit instruments to promote the glory of our Divine Leader.

Let me conclude this little narrative by thanking your Reverence for having made use of this almost useless workman for so important a task.

It is but another proof that God our Lord employs feeble means to accomplish great ends.

I recommend myself to your Holy Sacrifices and prayers.

Your servant in Christ,
José Espana, S. J.

NOTES FROM VIGAN

The following is an extract from a letter written in Rome by Rev. Pedro Vidal, S. J., the successor of Very Rev. Father General in the Chair of Canon Law in the Gregorian University.

On the 27th of last December, we, the Reverend Father Rector and the professors of the University, 25 in all, were received in private audience by the Holy Father. The audience was two-fold in character; the first official, the second, familiar, extraordinarily familiar. This characteristic predominated throughout. The audience lasted about three quarters of an hour. We waited some minutes in the Throne Room, and from there passed to the sala del Tronetto; from this room Reverend Father Rector was called and was with the Holy Father 10 minutes, when we were all introduced into the Pope's private study room at the door of which the august Pontiff was standing, waiting to receive us. As we entered each in turn kissed his hand. Then he told the older Fathers to sit around his table on the few chairs he possessed, while the younger Fathers, for lack of chairs, were obliged to stand. The Reverend Father Rector said that he wished to make an address in the name of all, and this he read in a voice clear and full of affection. In substance he said, that we felt the greatest pleasure in presenting ourselves before the Infallible Master of Truth, (how pleasing these words sounded, and how deeply engraven they were in our hearts, uttered as they were in the very presence and before the very eyes of him for whom they were pronounced!) to hear from his lips those suggestions—ever to be received by us as if they were the commands of Jesus Christ Himself—which His Holiness would offer to us as to the manner in which we were to teach and train the young ecclesiastics from all parts of the world, entrusted to us by His Holiness. The Reverend Father Rector affirmed that we were all united in our resistance to those modern doctrines which in these times tend to undermine the Faith, and that we would ever strive to follow the doctrinal teaching of the Church, having principally as our guides, the Holy Fathers of the Church, the infallible teaching body of the Church,

represented in the august person of His Holiness,—and the Angelic Doctor, Saint Thomas. Father Rector made allusion to the sad events in France, promising our prayers that Our Lord would give to our Holy Father all necessary strength, and concluded by thanking His Holiness for the kindness with which he had received us. The Holy Father in a tone at once grave, paternal, familiar and full of affection said that it gave him the greatest pleasure to hear the sentiments expressed by Father Rector, that he thanked us for our prayers, and that he prayed and would pray every day in the Holy Sacrifice of the Mass for us; adding, by way of parenthesis, that it would not be possible for him to repeat the intention every day, but that he would keep it among the intentions for which he always prayed, and that he then renewed that intention, as he had already done many times before, praying for us in particular. He added that he had no recommendations to make to us, as he had full confidence in the professors of the Gregorian University. Then referring to the remark of Father Rector that we were all animated to fight against the modernism of an evil age: "Yes," said the Holy Father, "I recommend that same uniformity *ut omnes sitis unius labii*, although,"——and these words he spoke with special emphasis, "always respecting probable and controvertible opinions," for otherwise there is sown in the mind of the youth confusion and doubt, and the step from doubt to the loss of Faith itself is easy. Real, solid instruction should have for its guide and mistress the doctrine of the Fathers, who, although they did not know many of the things of which modern science boasts, knew at least all that was necessary to understand the truths of Faith and to make proper application of them. But what was above all necessary was not to cause confusion by the introduction of strange ideas in the minds of the young, and much less among the people by preaching to them sermons beyond their intelligence, when they are scarcely able to understand well the catechism. The Holy Father repeated two or three times that he had complete confidence in the University.

When the Holy Father had concluded, Father Rector rose and asked his blessing. But the Holy Father put it off until he could chat a little while with the Fathers, and then he began to converse familiarly with one or other, recalling during his conversation pleasant anecdotes of the days when he was a parish priest. He did

not say one word about the troubles in France, as if he wished to enjoy with us a few moments happy relaxation. At the end, as we knelt, he gave us the Apostolic Benediction, and standing at the door as he bade us good-by, he gave us his hand to kiss, saying something to each one of us.

We all left thoroughly pleased with our visit, and those who at other times had visited the Pope, say that this audience was especially remarkable for the extraordinary familiarity with which the Holy Father treated us. All left likewise convinced, from the allusion he had made in answering Father Rector's address, that he left us full liberty to study and follow our grand masters of Theology.

I was going to send a copy of an excellent speech of Archbishop Harty in Manresa. But as I see he is making some addresses in the U. S., he will probably say, in substance, what he said in Manresa. Still a sentence or two may be of interest. He said that in the late war Ours were the bulwark of Religion in the Islands, principally because they had not meddled with politics, as others had done, and while really being the political head in each pueblo rather kept in the background and did not care to figure as such. He said that in one day, in one pueblo, he had confirmed 3000 people, some having come a distance of from 10 to 12 miles. He found people in the pueblo who knew how to meditate better than he did himself, and this because the Fathers had taught them the method of St. Ignatius. The Jesuits had planted deeply in their hearts the love of the Blessed Virgin, and thanks to this devotion alone the Protestants had not been able to make any proselytes. And on one occasion when the Protestants had profaned an image of the Blessed Virgin, they were obliged to seek safety in flight. "Believe me," he said, "the Jesuits in the Philippines practice the virtues to an heroic degree and, thanks to God, each one does the work of five." He praised the excellent education which Ours are giving to his young Seminarists, and called Father Algué the Pillar of the Society in the Philippines, for, thanks to his great prestige, he can get whatever he wants from the Government.

At present the fourteen Seminarists of Vigan are spending their vacations in San Vincente, a pueblo of some 5000 souls, about five miles out from Vigan. During these two months, the parish priest has vacated his house, a large roomy building, for the benefit of the

Seminarians, while he is living in a little house some distance away. If all the priests in the Islands were like this good man, Protestantism or Aglipayism would have little prospect of life here. In San Vincente there is neither Protestant nor Aglipayan. The pastor has school daily, which he himself teaches, in his own house, while he has a little school in three of the four barrios belonging to San Vincente. There are 10 teachers in all, paid from his private purse. The children in the schools number nearly 500. He also teaches night school, twice a week. The teachers of the public schools in San Vincente are young men who began their studies with the Father, and who still come to his night class. He has now a Sunday school of some 250 children. A short while before Easter 300 children and youths received their first Communion. On the first Sunday of April over 600 people received Holy Communion in honor of the Sacred Heart. Of these some 130 were men.

I have been in San Vincente three weeks and am digging up Ilocano roots under the guidance of this good husbandman. He wanted me to hear the confessions of the children, but, fearing he had too high an opinion of the linguistic ability of his American scholar, I declined for the present. Yet I trust, thanks to his interest, to be able to hear the children at least in Ilocano on my return to Vigan.

The preparation for the feast of the Sacred Heart and its celebration this year proves that the devotion here has taken deep root and is producing excellent results. A solemn novena, in which the daily Communions were quite numerous, preceded the feast; each morning Mass with exposition of the Blessed Sacrament was celebrated at six o'clock, and a sermon preached in Spanish or Ilocano. During the Mass a number of beautiful hymns were sung by the boys of the Seminary and College. The number of Communions each morning was large, and this in itself shows that, under the blessing of God, the advent of Ours in Vigan has been productive of much good. On the arrival of our Fathers two years ago, I might almost say that Communion was something rare. *Perhaps* one or two on a week morning, and some half dozen or ten on a Sunday may represent the average numbers. Our Fathers began to advocate frequent Communion with the result that the daily Communions have got up to some forty, and the Sunday Communions to some two hundred, while, since the establishment of

the Apostleship of Prayer, the First Sunday Communions, come to four or five hundred. What is more encouraging is the presence of men at the Holy Table. Human respect might almost be called the great evil of Vigan. The men especially are afraid or ashamed to be seen approaching Holy Communion, and even the young ladies, though very faithful in religious attendance, when urged to frequent, especially to daily, Communion, give as the ordinary excuse that their friends would ridicule them if they went so often. Many however summoned up courage to go daily during the Novena. On the feast of the Sacred Heart Bishop Dougherty celebrated Mass and gave Holy Communion to about seven hundred; about two hundred had received Holy Communion at the other Masses. The celebration of the feast, however, had been postponed until the Sunday following. The Very Reverend Vicar General, Father Carroll, sang Solemn High Mass at which Father Masoliver, S. J. preached. There was exposition all day, during which twelve gentlemen and twelve ladies took turns of half an hour watching. Here again was a victory over human respect on the part of the men, for they took their place in the sanctuary, all wearing the large Scapular of the Sacred Heart. At five o'clock the Bishop blessed a beautiful new banner of the Apostleship, made by the ladies, and worth probably one hundred dollars. The "Knights of the Sacred Heart" wished to surprise their fellow members of the Apostleship and erected a beautiful arch in front of the Cathedral. Much enthusiasm had been aroused for the procession in the evening, but the day had been extremely hot, and at two o'clock black clouds began to gather, and at three the rumbling of thunder was heard, at four rain began to fall gently and continued until five o'clock. At six however the danger seemed past, although the heavens threatened a down-pour. However we had the procession, about nine hundred persons participating. The route had to be shortened, as rain again began to fall during it. The whole celebration showed an advancement of the interests of the Sacred Heart in Vigan. Equal interest and advancement were manifested in two of the neighboring towns, Bantay and San Vincente, where owing to the zeal of two young native padres much enthusiasm for religion prevails. The former town, Bantay, was only a year ago an Aglipayan stronghold; a young, zealous pastor was sent there and he has transformed the place. The Aglipayan church has

closed its doors, and although some of the people remain Aglipayan, many have returned to the Church of their infancy. In San Vincente Catholicism is still more "militant." One of the instruments of perversion that the Protestant ministers have been using through this province is the cinematograph or stereopticon. I think they have both. Some six weeks ago they gave a performance in the open square of Vigan using the front wall of the presidency to hang their curtain on. Vigan's "best" attended the performance. Generally in the public preaching of the ministers, they invite questions or discussion, but they refused to allow it on this occasion. By attracting the crowd by means of the stereopticon, they have an easy means of spreading their errors. For example, in the show above spoken of, they threw on the screen a picture of the Baptism of our Lord, and immediately began to attack our baptism, infant baptism, and our ceremonies of baptism, and so with other of our doctrines. In this way people who would never think of going near the Protestants, attracted by the pictures, carry away seeds of future grave doubts on many points of our religion. One of the vilest attacks of these ministers is against the perpetual virginity of the Blessed Virgin, arguing only from the texts about the "brothers of Jesus;" and I do not know how many times different boys have come to me for explanations. But the ministers reckoned "without their host" when they went to San Vincente with their cinematograph. In this town there is neither Aglipayan nor Protestant, yet the ministers made a descent on it. Near the first place where they wished to hang their screen, was an excellent old woman, a relative of the padre, and she promptly drove them away. Advised of the advent of the "evangelists," the padre went down to the place where between two trees, the screen was being erected. The people also were gathering. The father asked the ministers if they were going to attack Catholicity, and added that he would not be responsible for results if they did. They answered, "No, only a few pictures on the life of Christ." The Father however took the "floor" first and in a "talk" of some *two hours* animated them to love their faith, their religion, the Blessed Virgin, the patron of their village, St. Vincente, etc., etc. He then retired. Then the lime-light, or perhaps better the gasolene light was turned on the screen and for five minutes the minister, speaking in perfect Ilocano, was most orthodox in his remarks. Then he ventured an

attack, I think, on the Pope, and trouble immediately began; stones were thrown, and the people stooping down on the dust covered road soon transferred the minute particles from beneath their feet to the air above their heads. In the confusion, an American drew a revolver and pointed it at the angry crowd, this only angered them still more and the attack increased in heat. The ministers succeeded in saving their projecting apparatus, but their carriage was somewhat broken. The American minister of Vigan, my friend Williams, denies the incident of the revolver, but the parish priest told me that three of his parishioners had seen it. About the feast of Corpus Christi, after the above incident, the same evangelical troupe wished to have a performance in Sinait, a town a little further north. They asked permission of the presidente to use the presidencia for their screen. The parish priest sent word to him that it was contrary to the law. Meanwhile the ministers without waiting for permission erected the screen. The presidente was afraid to tell them that they couldn't do it; and that night the ministers had their show, although the priest told me not many were present. In the towns to the north the ministers and their allies, the perverted Filipinos, do not seem to be so active as last year. The Filipinos especially have lost some of their activity. They used to preach a good deal in the markets, but have almost wholly ceased to do so. This is in part due to the attacks made on them by boys from the college here, and by the Knights of the Sacred Heart. Santo Domingo, some ten miles to the north of Vigan, was the center of great activity on their part. Shortly after vacations began two of the Knights from this town came to visit me; they were most dejected because they said the Protestants were always arguing with them, and they, the Knights, could not give them good answers. They wanted to form a society there, and asked me for books where they could find answers for the Protestant assailants. I lent them some twenty controversial books, and they returned more hopeful for the future. A third Knight from Santo Domingo, many of whose relatives had become Protestants, told me on his return to the High School, that the "society" formed in Santo Domingo used to gather for a meeting, read the "Faith of Our Fathers," or one of the other books sent, and, loading their artillery train well with spiritual shot, sally forth in search of the enemy. These the Knights met and overcame so effectually that the former

did not want to argue anymore, and even deserted the market-place, their strongest entrenchment. In Cabugas one of the college boys asked the American Protestant preacher in the midst of his discourse, who was the founder of Protestantism, and who was Luther. The minister indignantly told the boy he was an ignoramus, and was too young to argue. The minister, however, did not continue his discourse. This spirit on the part of the young men to challenge the statements of the preachers will have a good effect for our religion. Even the old women, perhaps they might be called the last reserves of our forces, are beginning to ridicule the ministers while preaching, and I think they will be more effectual in their assault. Yet notwithstanding their defeats and contradictions the Protestants will carry on their vile attempts at proselytizing. Williams, the chief agent of Protestantism in Ilocos Sur, with his headquarters here in Vigan, undertook to argue with a former Knight, a young man at present a member of Father Monaghan's Dormitory in Manila, and who was spending his vacation here in Vigan. Unfortunately for Williams the theme was the Infallibility, and the young man had no difficulty in defending his side of the question when Williams defined Infallibility by saying it meant that the Pope cannot sin. I really felt a strong inclination to send him "The Invitation Heeded," but I fear there's not much sincerity in him. Witness the following notice in the paper he publishes in Ilocano: "The Jesuits are going to build an observatory in Bagnio. It would be much better for them to study the Word of God than to study the stars." The same paper contained an article with an attack against the Society, copied from an Iloilo paper, but written some time previous by the ex-friar and priest Pons. During the Summer, Williams had examinations in the Bible in the principal cities here, and the eight most successful candidates are to live free this year in his house, where he has opened a dormitory. Some other boys from outside towns live with him also. All these attend High School, and, I suppose, are the future "preachers" of the Islands. It is hardly necessary to say that neither the Bishop nor Father Carroll nor I speak to, or are in any way friendly to Williams or the ministers here. The conditions are by no means the same here as in the United States, and seeing these men, you cannot help feeling that they are the thieves who are come "to steal, and to kill and to destroy." As I have men-

tioned to the boys several times, I have lived all my life in America in the midst of Protestants, but it was only when I came to these Islands that I understood the truly diabolic spirit of Protestantism. Not one thing to elevate the people spiritually, I must of course limit my remarks to the work here in this Province, but I suppose the conditions are about the same elsewhere, not a thing to draw the people nearer to God, but only a determined, almost ceaseless effort to drag them out of the Catholic Church. This as I see it or hear of it in these parts of the Islands is Protestantism. This conduct of Ours towards the ministers here was the occasion of a little incident lately in which the maroon and white banner of Fordham floated gloriously in triumph over a bloodless field. About a month ago a young man named Brown sailed from Manila for Laoag, a port further north than Vigan. Mr. Brown had been in Fordham, about the years 1890–'91–'92. He had a letter of introduction from Father Hart, his old prefect to Father Algué. He came here in the early days and is at present engaged as an agent for a firm in Manila. At San Fernando, a city about half way between Manila and Laoag, a Protestant minister got aboard the boat. One day, when some half dozen men, including the Captain and Mr. Brown, were in the dining-room the minister made some uncomplimentary remarks about the Bishop, especially on this lack of courtesy. Mr. Brown interrupting him said that the Bishop was his personal friend, and that he would allow no man in his presence to malign the Bishop. He ended by demanding a public apology from the minister for the words he had uttered. Mr. Brown's attack was a considerable surprise to the preacher, but the latter hastened to comply with his request and made, almost abjectly, the apology demanded. Then Mr. Brown in plain unvarnished language proceeded to tell what he thought of the preachers in the Island, and when he finished, the minister didn't ask him to apologize; in fact he seemed rather afraid that Mr. Brown might resort to more muscular Christianity. He will probably be a little more careful in the future in his remarks on the Catholic clergy.

A few lines above I mentioned Pons' name. The ex-priest is in trouble. About a year ago he published a vile article in Williams' paper accusing six of the priests of the diocese of immorality. Now they are bringing suits for libel against him, and Pons realizes that he

may have free lodging in Bilibid. He has written an abject apology in the Mensajero, the Catholic paper of Vigan; and has written several letters to two of the Fathers, whose suits were first to be urged. This renegade, after being a bitter enemy of the Church for nearly ten years, suddenly "discovers" that according to the Council of Trent a priest cannot be tried by a civil court, but only before the Bishop, and in his appeals to the two Fathers he is insisting on this point. He says now that he is willing to take any penance they give him, except that of being sent back to Spain. The Bishop has not the slightest faith in him.

I had a very agreeable surprise last month in the form of a letter from Magsingal, signed by fifty-three of the young ladies, and twenty-eight young men, asking me to go there and establish the Sodality and League. They wanted me to tell them when I could come to hold the first meeting. This I was unable to do, as the parish priest of Vigan told me he would go with me the following day, so I had not time to send word. The undertaking is attended by a little risk, as the Bishop fears the parish priests may not care to have outsiders enter their parish and work. Here, as I said before, in Magsingal the pastor is really too old to be very active. Thanks to the parish priest of Vigan, I, or we, were well received and the old man gave us full liberty to go there whenever we pleased. Though we were not expected, we called a meeting for the afternoon, and some thirty young ladies and twenty young men were present. A month later, June 15, we went up again for confessions. The Prefect of the Sodality told me with a smile that the old man would not let them practise a hymn for the Sodality, as "it was too much work." We had hoped to hear confessions in the morning and return to Vigan for confessions in the afternoon. But "we're in the Philippines," and in this case the expression means that nobody came to the Church in the morning, and the hopes that I was beginning to have a good Sodality in Magsingal almost perished in their blossoming. However the Prefect came to the house at 11.30 and said she had called a meeting for 2.30. It was there she told me of the adverse action of the padre to the hymn. I told her to have the girls ready to sing in the afternoon as I would get the padre's permission. The girls began to assemble at 2.30, and by 4 we had heard some 50 confessions. Then we had our meeting. I had no difficulty with the pastor about the singing,—anything I want-

ed I could have. I was very agreeably surprised at the splendid "choir and orchestra" the sodality had arranged. There were about 15 in the choir; the orchestra consisted of a violin played by a youngster of about 10 years, and of a flute played by a boy of some thirteen. The "director" of this splendid outfit was a young man of seventeen, the brother of the Prefect. He had arranged, "Jesus, Jesus, Come to Me" for three voices, and the first public appearance of this Magsingal choir was a grand success. The pastor was delighted and arrangements were made at once for a repetition during the Communion Mass the following morning.

The little experience in Magsingal shows, I think, what is still the strong Catholic spirit of the Islands. The people are longing, their souls are yearning for the strength and consolations of their religion, and in many places nothing is being done to satisfy their desires. Meantime the Protestant minister is most active, personally and by his perverted allies. These latter are in every town preaching their vile attacks against our religion. It is not that many Protestants are made, but the continual crusade against our doctrines sows at least the seed of many doubts, which will mature into indifferentism and rejection of all religion. There seems almost to be a lack of horror that should exist in deeply Catholic families when one member becomes a Protestant, who in turn becomes the poison germ in his own family circle. You ask some of the padres if there are many Protestants in their town, and the general answer is, "No, just a few, eighteen or twenty," and they fail to realize that the leaven of Protestantism is, however, in danger of penetrating into the entire town, demanding most strenuous efforts on their part to resist the evil. Some of the Fathers are active and where they have introduced the League gratifying results are following.

The college opened with Mass on Tuesday, June 18; 291 boys had been registered, of whom 69 were boarders. The highest number we reached last year was 283. To-day, June 22, there are 339 on the register, and I think we shall reach 350 before July. Pray for us and our work here; pray especially for the failure of Protestantism and its ministers and for the preservation of our Holy Religion among these good people.

JOHN J. THOMPKINS, S. J.

We have received the following note from the author concerning the "History of the Society of Jesus in North America."

"The History of the Society of Jesus in North America, Colonial and Federal, Vol. I, Text, was published in London on April 20, 1907. The length of time already spent in making the consignment of copies to Messrs. Burrows Bros., Cleveland, rendered it inadvisable to wait any longer for a day of simultaneous publication. The American firm should have still to bind its copies, when received. There is reason to fear that, if the advertising in America, and the press notices appear only in the summer months, in the "silly season" as it is called, they may largely fail of their effect; since colleges are closed then, many libraries too, and a serious reading public dispersed in time of vacation. In September, a new publishing season begins, and it is hoped that public attention will then be adequately called to our new series of historical volumes." Since the receipt of this note the Burrows Bros. have issued a circular advertising the book especially in this country. The volume of Documents, Documents I, to accompany the volume lately published, Text I, will be issued in January, 1908.

Œuvres Posthumes du R. P. Charles Verbeke de la Compagnie de Jésus. Seconde Edition, soigneusement collationée. Tome v, Sermons sur divers sujets de morale et de dévotion et sermons de controverse.

This is the fifth volume of the works of Father Verbeke, already noticed in the LETTERS. We give the list of them with the prices. They are for the use of Ours only, and can be obtained from Father Aug. Coemans, S. J. 165, rue Royale, Brussels, Belgium.

T. I. Méditations pour retraites. 628 p. in-8. 4 fr.

Deux retraites de huit jours pour religieux.—Retraite pour membres de la Société de Saint-Vincent de Paul.—Retraite de vocation.—Exercitia spiritualia ad clerum.—Méditations supplémentaires pour retraites.

T. II. Instructions pour retraites, etc. 617 p. in-8. 4 fr.

Instructions pour retraites aux Religieux,—aux Dames et Demoiselles,—dans les maisons d'éducation,—aux Instituteurs et Institutrices.

Instructions diverses pour communautés religieuses.—Instructions sur la vie chrétienne en général.

T. III. Conférences et Discours de circonstance. 770 p. in-8. 5 fr.

Conférences: J.-C. Sauveur du monde.—La foi.—La conscience.—La morale.—Les conditions du bonheur domestique.

Deux séries de sermons pour missions.—Trois séries de préparations pascales.—Octave du S.-Cœur.—Deux séries de sermons pour l'octave des âmes.—Sermons sur l'Eucharistie.—Sermons pour une semaine du mois de Marie.—Sermons sur S. Joseph.—Triduum pour l'exaltation des reliques d'une Vierge martyre.—Sept conférences sur les Litanies de la S. Vierge, etc.

T. IV. Sermons sur les mystères de N. S. et pour les fêtes de la S. Vierge et des Saints. 789 p. in-8. (108 sermons ou canevas de sermons.) 5 fr.

T. V. Sermons sur divers sujets de morale et de dévotion. Sermons de controverse. 885 p. in-8. (121 sermons ou canevas de sermons.) 6 fr.

Victimes de la Charité. Catalogue des Pères et Frères de la Compagnie des Jésus morts des maladies contagieuses contractées au service des malades. Paris, M. R. Leroy, 185, rue de Vanves, 1907.

Encouraged by the welcome given to "Our Martyrs," Father Ignatius H. Dugout has prepared and published a new series of historical research under the title "Victims of Charity." This volume contains: 1. A chronological list of all the Fathers and Brothers who died in the service of the plague-stricken, with the chief references regarding each one; 2. A classification according to nationality; 3. An alphabetical index.

"*In Thy Courts.*" This little book is thus recommended by Rev. Father Provincial of our Province.

New York City,
June 9, 1907.

"In Thy Courts" is an English translation by Fr. M. L. Fortier, S. J. of Fr. Louis Vignat's (S. J.) excellent booklet on religious vocation.

The subject matter, so important in itself, is invested with new interest by the clear, crisp and solid manner in which it is presented. The booklet will serve as a guiding light to the young soul anxious to learn God's holy will amidst perplexing doubts and difficulties, and will give strength and comfort in making the momentous choice of life.

The spiritual director too will find it useful for his own enlightenment as well as for practical advice he may be called upon to give.

Fr. Fortier has by his English translation widened the sphere of influence of this interesting treatise. It should meet with a friendly welcome, especially among the pupils of our academies and colleges, who will find it invaluable in assisting them to interpret for their own spiritual satisfaction the Master's Call.

Joseph F. Hanselman, S. J.

Saint Alphonse de Liguori et les Retraites Fermées. Par le R. P. Walter, C. SS. R. Bibliothèque des Exercices, 3, rue des Augustins, Enghien, Belgique. We have already called attention to the great and useful work Fathers H. Watrigant, S. J., and Debuchy are doing for the Exercises. The publication mentioned above is no. 10 of the "Etudes et Documents paraissant tous les deux mois" of the "Collection de la Bibliothèque des Exercises de Saint Ignace." The editors accept articles on the Exercises, written in the language of any civilized country. They would be very glad, as one of them writes to us, to receive some articles from America, and he adds: "If we were richer we would publish more articles every year, but as our subscribers are nearly all Jesuits, we just about make our expenses." The subscription price is 3 fr. 25 for Belgium, and 4 fr. for the Postal Union. Single numbers can also be obtained at the address given above.

Die Moderne Biologie und die Entwicklungstheorie. Von Erich Wasmann, S. J. Freiburg, Herder.

This is, indeed, a book of which Catholics have every reason to be proud—a standard work in the best sense of the word. It is, in fact, the first and only work, as far as we are aware, which, from an avowedly Christian standpoint, tackles satisfactorily that most controverted subject of the day—the Theory of Evolution. We here get a concise and yet complete summary of this problem as well as of all the various scientific questions connected with it. In the intention of the author the book is to be (to quote his own words) "an attempt, based on objective scientific principles, to conciliate the ideas of Modern Biology and the Christian Reading of the Universe (Christliche Weltanschauung)."

How successful this attempt has been is best evidenced by the stir this volume has caused in atheistic circles. The élite of the Monistic school entered the lists against the wily Jesuit who was audacious enough to prove that "the heavy artillery of Monism," i. e., the Theory of Evolution, was not at all—as Monists are so fond of proclaiming again and again—fundamentally opposed to, and thus the finishing stroke of, Christianity in general, and the doctrine of a Personal Creator in particular. Suffice it to mention only some few of the pick of the Monistic staff that tried their best to undo Wasmann's noble work and show that it had not succeeded in bridging the gulf between the tenets of Christian dogma and the "established truths" of "free" science: Dr. Escherich, of Strassburg University; Dr. Von Buttel-Keepen, of Osnabrueck; Dr. Forel, of Zuerich; and, last not least, the infallible archprophet of Monism himself, Dr. Haeckel of Jena.

The book under review is the "third, greatly enlarged edition." This latter fact alone is, in our opinion, a weight-

ier recommendation of the work than ever so many words said in its favor. Quite justly also it is called "greatly enlarged." For not only have the latest scientific explanations and researches been inserted in the book, so that it is truly "up to date," but even two new articles have been added: one on evolutionary physiology, the other on the history of slavery among ants.

Of another important book of Father Wasmann's—containing the Lectures on Evolution delivered by him last February in Berlin, and just published in Germany—an English translation is in preparation, we are glad to hear, and will be out before long.

De Religiosis et Missionariis—Supplementa et Monumenta Periodica. Edit ARTHURUS VERMEERSCH, S. J. Brugis, Sumptibus Beyaert.

This periodical publication is intended to be a continuation of the excellent work of the same author," De Religiosis Institutis et Personis." The second volume of that work bears the title: "Supplementa et Monumenta." In the "Supplementa" some special questions, which have only been touched upon in the first volume, are more fully and thoroughly discussed, whilst the "Monumenta" contain the text of the sources from which the laws expounded in the first volume are derived. But in the matter of law one cannot confine himself to the past. Hence the author conceived and carried out the idea of issuing this periodical publication. The "Supplementa" contain dissertations analogous to those treated in the second volume of the work just mentioned, and the "Monumenta" offer all the new documents, as they are issued by the Holy See, which directly or indirectly affect persons belonging to the religious state. The questions dealt with in the "Supplementa" have always reference to the religious life, either viewed in its relations to Bishops and other externs, or in its constitution and internal administration; and they are all treated in the masterly and thorough way which is characteristic of the author. Such are, for instance, the questions: "De vera familiaritatis ratione et de familiaribus." "De Ecclesiis et Oratoriis Religiosorum," "De simplici paupertatis voto," "De canonica monasterii possessione."

The "Monumenta" are often supplied with explanatory notes which are a great help toward the proper understanding of the new decrees, especially owing to the fact that the author never loses sight of whatever in the previous legislation may bear on the same subject dealt with in the new enactments.

Lettres sur la Maniere de Gouverner les Maisons Religieuses. Nouvelle édition du "Trésor des Supérieures" par le R. Père G. Beaufils de la Compagnie de Jesus. Bruxelles, Libraire Albert Dewit, 53, rue Royale, 1907.

This is a new edition of a work so long out of print that it had become extremely rare. The editor has followed exactly the text of the second edition of 1835. The author, Father William Beaufils, S. J., was born at Saint-Flour, Feb. 5, 1664, and died at Toulouse, Dec. 30, 1757. Besides the present work, which was first published at Paris, 1740, he also wrote "La Vie de Madame de Lestouac, Fondatrice des religieuses filles de Notre Dame," and "La Vie de Madame de Chantal." The "Lettres" are addressed to one who has just been made superior, and contain excellent and practical advice for those who have to govern others in religious communities. The duties of Superiors and how they are to fulfil them, the virtues that should be theirs, the faults they are to avoid are set forth with great insight and charity. We feel sure that Ours, who are appointed to give retreats to Superiors will find many a valuable and practical help in this little work. The type is large and clear.

Méditations sur la Sainte Vierge a l'usage du clergé et des fidèles. A. VERMEERSCH, S. J. Bruges, Ch. Beyaert, Éditeur.

This little work in two volumes, 12°, is an armory of devotion, accurate theology and history for the clients of the Mother of God. There is an abundance of material for head and heart upon which the priest and the layman may draw for the good of their own souls and the souls of others. The whole work is divided into three principal parts. The first is made up of meditations on the feasts of the Blessed Virgin, with a short introduction on the origin and meaning of each feast. The second contains a series of meditations based on what the Gospels tell us of the life of our Blessed Lady on earth. They are especially adapted for the month of May. The third part consists of meditations which show forth the grandeurs and virtues and glories of her who was predestined to be the Mother of God. There are several novenas of meditations, one preparatory to the feast of the Immaculate Conception, another for the feast of the Assumption.

We call attention also to the meditations for the five Sundays in honor of St. John Berchmans. They who have charge of our sanctuary boys will find them very useful. We would like to see the work in an English translation.

The Protestant Reformation. How it was Brought about in Various Lands. By REV. CHARLES COPPENS, S. J., Author of several Rhetorical, Philosophical and Religious Works. B. Herder, St. Louis, Mo., and Freiburg (Baden), 1907.

This booklet of 112 pages, in good, clear type, is made up of a series of historical papers, which were published last autumn, 1906, in the Omaha weekly paper, "The True Voice." They are rapid, succinct yet accurate "sketches

of the processes by which the Protestant Reformation was, in the course of little more than a single generation, established in half the countries of Europe." The sketches are introduced by a chapter on the "Abuses within the Church." The following chapters treat of Luther and Lutheranism, the origin of the Anabaptists and Baptists, of Calvinism, of Henry VIII and England, of the Reformation in Scotland, Sweden, Denmark, Norway, Iceland and other European countries. The work is more timely than appears at first sight. For, as the author well says in the Preface, "The question answered in this booklet is old, but it has received of late a new illumination from the present sad condition of the Catholic Church in France. The progress of events which have tended these last years to the destruction of Christianity in that country is strikingly like the early progress of the Protestant Reformation over half of Europe."

The Humanizing of the Brute. By H. MUCKERMANN, S. J. Herder, St. Louis, Mo., and Freiburg, 1906.

This book offers, within the compass of 114 pages, a succinct and thorough treatment of the essential difference between the instinctive activity of animals and rational intelligence. The arguments are based on scientific observations, partly made by the author himself, and partly borrowed from the Rev. E. Wasmann, S. J. and other modern scientists. The complete and accurate statement of facts, supplemented by illustrations; the clear exposition of truth and fallacy in their explanation, and the simplicity and directness of deduction, ensure both interesting reading and cogency of reasoning. The gradual development of the concept of instinct shows a masterly use of distinction and synthetic argumentation. The book will be very useful to those who wish to get, in a short time, popular and sound information on the difference between the souls of man and brute.

Of this book the London *Tablet*, Oct. 12, 1907, says: "What we appreciate most is the clear definition of that so often ill-explained and philosophically misused psychical power called 'instinct.' A number of well chosen examples taken chiefly from the life of the lower animals show that the definition is to the point, and at the same time prove incontestably what the author wishes to prove, that 'man and brute belong to two different realms of life, separated by a spanless chasm.'"

De Essentia Boni Malique Moralis, Disputatio Philosophica Adversus Modernos Errores. AUGUSTUS FERRETTI, Romæ, 1905. This is a new work on a very old question. The generally accepted doctrine is clearly set forth against the errors of the day. There are excellent chapters on Hutcheson and the Sensists, Bentham and the Hedonists, Mill and the Utilitarians, Kant and the Rationalists, Ruperdorf

and the Positivists, Spencer and the Evolutionists. The book can be obtained by addressing : Al Direttore de Deposito di libri, Via de Seminario, 120, Rome. Price l. 2. 50.

A new volume, Nov., *Tomus* III, of the Acta Sanctorum will soon be published by the Bollandists. They are also preparing a new edition of the *Bibliotheca Hagiographica Græca*. Father Delehaye has been engaged by the Encyclopedia Britannica to write several articles on Hagiography for its new edition. Father John Gerard, editor of the Month, will write the article on the "Jesuits" for the same work.

Libri editi a PP. Prov. Galicianæ. Venales in Collegio Cracoviensi, Cracovie, rue Kopernik 26, Galicie, Autriche.

R. P. Nicolai Lancicii, s. j. *De ariditate in oratione.* Pag. 228, in 8-vo. 50 cts.

— *De exteriore corporis compositione*, hominibus spiritualibus necessaria, seu de *Minimis in Dei obsequio curandis.* Pag. 226, in 8-vo. 50 cts.

— *De fuga peccatorum venialium.* Pag. 420, in 8-vo, 75 cts.

— *De meditationibus rerum Divinarum* recte peragendis, præsertim in *recollectione octiduana.* Pag. 427, in 8-vo. 80 cts.

— *De piis erga Deum et Sanctos affectibus. Puncta meditationum* pro usu tironum et proficientium in via spirituali. Tomus I. continet meditationes pro Dominicis et diebus ferialibus totius anni. Pag. 684, in 8-vo. Tomus II. meditationes pro festis Sanctorum et variis necessitatibus spiritualibus. Pag. 346. Pretium utriusque tomi simul, $1.50.

— *De praxi Divinæ præsentiæ* et orationum iaculatoriarum, ac variis orandi Deumque pie colendi modis. Pag. 458, in 8-vo. 75 cts.

— *De præstantia Instituti Societatis Jesu.* Pag. 331, in 8-vo. 65 cts.

— *Gloria S. Ignatii*, Fundatoris s. j., seu *Vita et virtutes S. Ignatii.* Pag. 123, in 8-vo. 30 cts.

R. P. Gasparis Druzbicki, s. j. : *Vota religiosa in communi et particulari.* Pag. 226, in 8-vo, 30 cts.

R. P. Joannis Polanci, s. j. : *Directorium breve* ad Confessarii et Confitentis munus rite obeundum, iuxta modo vigentes Censuras correctum. Pag. 148, in parvo 8-vo. 30 cts.

R. P. Ludovici de Palma, s. j. : *Praxis et brevis declaratio viæ spiritualis.* Pag. 230, in 16-o. 65 cts.

R. P. Mathiae Casimiri Sarbievii, s. j. : *Poëmata omnia.* Pag. lxiv et 624, in 16-o. $1.

R. P. Francisci Kautey, s. j. : *Summa institutionis ad Eloquentiam.* Pag. 482, in 8-vo. 75 cts.

We have also received : A Short Account of the Missions under the charge of the Fathers of the Society of Jesus of the Malabar Province in the East Indies written to the Most

Reverend the Father General of the Society in the year 1644. Edited by the Rev. L. Besse, S. J. of St. Joseph's College, Trichinopoly, India. Jesuit Missionaries in Northern India and Inscriptions on their Tombs, Agra, (1580–1803). By Rev. H. Hosten, S. J. Catholic Orphan Press; Calcutta, 1907. Some Problems on the Orthographic Projection of the Sphere. I. Transformation of Coördinates. II. Geometrical Constructions. Wm. F. Rigge, S. J. Observatorio Meteorologico, Magnetico y Seismico del Collegio de Belen de la Compania de Jesus en la Habana, año de 1906. Habana. Imprenta del Avisador Comercial, Amargura 30. Junio, 1907. Father Hagen's Astrophotographic Journey. Wm. F. Rigge, S. J. Reprinted from *Popular Astronomy*, No. 146.

ACKNOWLEDGMENTS.—Messenger; Relations D'Orient; Chine, Ceylon, Madagascar; Catholic Herald; Le Messager du Cœur de Jésus; Missions Belges; Zambesi Mission Record; Lettres de Gemert; Under the Banner of Mary; Revista Catolica; Mittheilungen; Lettres de Jersey; Holy Cross Purple; Australian Messenger; Madonna; Petit Messager du Cœur de Marie; English Messenger of the Sacred Heart; Catholic Opinion; American Messenger of the Sacred Heart; The Mangalore Magazine; Catholic Standard; Fleur de Lis; Mensajero de Mexico; Stonyhurst Magazine; Irish Monthly; Clongownian; Mungret Annual; Berichten uit Nederlandsc Oost-Indie; Nachrichtung; Letters and Notices; Nouvelles de Chine; Shembaganur.

QUERY.

Answer to Query LXVII.—As an answer to a question in Query LXVII, which appeared in the LETTERS, September, 1905, Father Matthew Russel sends this note. "In the WOODSTOCK LETTERS, September, 1905, I called attention to some lines of verse, beginning 'Question not but live and labour,' which went the rounds of the Catholic newspapers and were attributed to Father Robert Fulton, S. J. Father James J. O'Brien, S. J., of Spring Hill College, Mobile, has sent me a long poem by Adam Lindsay Gordon, the Australian poet, in which these lines occur. Therefore they are not Father Fulton's, and there is no proof that he added verse making to his many accomplishments.

MATTHEW RUSSEL, S. J."

SODALITY NOTES

Letter from Father Beringer containing Father General's Instruction regulating the Sodality of Our Lady.

The Sodality of Our Lady has, as every one knows, everywhere wonderfully spread in the last 50 years, in spite of many obstacles and difficulties. From 8 December 1854 to 31 Dec. 1906 no fewer than 23,634 Sodalities were aggregated to the First Primary at Rome. In the last 10 years about 800 a year have sought this favor.

The last General Congregation (Decree 12) indicated as the chief aim of our colleges a solid Christian education of the youth entrusted to us, and as the chief means to this care in the management of the Sodality of Our Lady. "Ut ipsi (discipuli) educentur ad fidem et pietatem ac bonos mores . . . discant ex virtute agere. . . . Proinde ante omnia curandum ut Marianæ Congregationes rite instituantur, foveantur ac bene dirigantur."

It is particularly necessary that new Sodalities should be properly established. Hence Father Anderledy, of happy memory, printed Instructions in Latin for their canonical erection and aggregation. These Instructions, however, did not become well known. It is for this reason that they have lately appeared in a new edition, and Father General is very desirous that all Ours in any way concerned with these Sodalities should have at hand and follow the directions given. To this end a large number of copies have been struck off, and moreover, in order that the Instructions may be always easy of consultation, they are, by Father General's wish, reproduced here and in other publications. We publish now the Instruction for Ours and that on the Sodality of Our Lady. That for the Bona Mors Association will follow later. Only the first can be communicated to a secular or regular priest who desires to erect or aggregate a Sodality of Our Lady, should one of Ours have the chance of giving him counsel and help.

INSTRUCTION

FOR THE DUE ESTABLISHMENT OF CONGREGATIONS OF THE BLESSED VIRGIN MARY

General Statutes.

1. *Of the end in view.* The Congregations of the Blessed Virgin Mary propose to themselves above all to excite and foster in the minds of their members quite a special devotion to the Blessed Virgin Mary, to the end that under the pro-

tection of so great a Mother they may live a pious and Christian life and in time die a happy death.

2. *Common and chief exercise of Sodalists.* They meet, usually once a week, at an appointed day and hour, to promote in themselves devotion to the Blessed Virgin and piety by the exhortation of their Director, the reading of devout books, prayers and hymns in common, pious meditations and other exercises of religion.

To the same end at times, especially on feast-days of the Blessed Virgin Mary, they should all receive Holy Communion together: they should consecrate six continuous Sundays in the usual way to the honor of St. Aloysius; and every year, if possible, make the Spiritual Exercises for some days together.

3. *Other good works to be recommended to Sodalists.* Daily to salute their Patron by special prayers,—thus in the *Prima Primaria* the Sodalists are bidden to say three Hail Marys morning and evening. If they can conveniently, daily to say the Rosary of the Blessed Virgin, or her Office, or at least some part of them. To examine their conscience in the evening. To give some time to meditation or spiritual reading. Daily, if possible, to be present at Holy Mass. Once a month at least to approach the Sacraments of Penance and the Eucharist. Diligently to promote all works that make for the increase and defence of the Church and religion. By example and teaching to endeavour to bring back into the way of salvation those who have gone astray from faith or the path of Christian virtue. To be industrious in the practice of works of mercy, especially towards sick Sodalists. To attend the funeral of deceased Sodalists and commend their souls by special prayers to God. Lastly, not only to labor at the acquisition of those virtues which no Christian man can go without, but to endeavor even to outstrip their companions in piety, purity, humility, modesty, diligence and industry in the discharge of the duties of their state.

4. Special (local) statutes, if it seem desirable to add any in Sodalities in any place, should be conformable to the general statutes above rehearsed, so far as conditions of place and time shall advise.

OF ERECTION AND AGGREGATION.

1. On the General or Vicar General of the Society of Jesus there has been conferred by the Sovereign Pontiffs the power of erecting and aggregating Congregations of the Blessed Virgin Mary as well within as without the houses and churches of the Society, and that in such amplitude as wholly to exempt him in this particular from the provisions of the Bull of Clement VIII *Quæcumque*, and the Decree of the Sacred Congregation of Indulgences dated 8 January, 1861.

Any Congregation that has either already obtained Indulgences from the Holy See, or has been aggregated to another

Archconfraternity, can never be aggregated to the *Prima Primaria*.

2. These Sodalities can be erected in all churches, oratories, colleges, seminaries, or other pious places "for scholars and other faithful of Christ"; and in any one church, oratory, &c., not only one but even several Sodalities "according to the multitude or quality of persons.

3. All Sodalities or Congregations, that desire to be aggregated to the *Prima Primaria* at Rome, must take for their title some feast or mystery of the Blessed Virgin Mary, and choose her for their special Patron; nevertheless another secondary title or Patron may be also added or retained.

4. Over every Congregation there must preside *a priest* duly appointed by the Ordinary of the place, who in the exercise of his office is usually aided by some official elected by the Sodalists. Concerning the method of election of this official, his duties, &c., the prayer-books may be consulted, many of which are published for use of Sodalists.

5. Any special or local statutes that there may be of Sodalities erected in various parts of the world should be submitted to the Ordinary of the place, that is, the Bishop himself or a Vicar General delegated for that purpose, that he may approve them, canonically erect the Sodality, recommend its aggregation to the *Primaria* at Rome, and deign to appoint a Director for the Sodality so erected.

All these favors may be asked of the Bishop in some such letter as this.

Revme. et Illustrissime Dme.

N. N. moved with desire of promoting and extending devotion to the Blessed Virgin Mary, humbly asks your Grace (1) to erect a Congregation (of youths, of men . . .) under the title of the Blessed Virgin Mary of the Annunciation (or St. Stanislaus, St. Joseph . . .) in . . . . at the same time approving its statutes as contained in this letter: (2) to appoint the Reverend N. N., parish priest, chaplain. . . . . (and his successors) to be Director of the Congregation; (3) kindly to recommend the Congregation thus erected to the General of the Society of Jesus for aggregation to the *Primaria* of the Roman College.

6. When the canonical erection and recommendation have been obtained from the Bishop, application must be made to the General of the Society of Jesus to aggregate the Congregation to the Roman *Primaria*. Which may be done more or less in this form.

Very Reverend Father,

Whereas the Right Reverend N. N. Bishop of N. has already canonically erected a Congregation of young students (or of men, or . . .) under the title of the Blessed Virgin Mary of the Annunciation (or of the Immaculate Conception, or . . .) in the church of St. (or chapel of St.

. . . . in the seminary . . . &c.) at. . . . . of the diocese . . . . and has kindly recommended it for aggregation to the Primary Congregation of the Roman College, as the documents attached to this letter testify ; [1] the undersigned petitioner, Director of the said Congregation, humbly begs Your Paternity to be so good as to aggregate the same Congregation to the Primary Congregation of the Roman College, with communication of all indulgences and graces granted to the same. N.N.

(*To the Very Reverend Father General, S. J.*
Roma, Via di S. Nicola da Tolentino 8.)

If the Bishop, after approving any special statutes that may have been framed, *prefers the erection of the Congregation being done by the General*, then in the letter addressed to the General *erection and aggregation must be asked for together*. The Bishop's testimony and recommendation should be appended to the petition. The letter will then take this form.

Very Reverend Father,

Whereas the undersigned petitioner N.N. desires to establish a Congregation of youths (or girls or . . .) under the title of the Annunciation (or Immaculate Conception or . . . .) of the Blessed Virgin Mary and St. Aloysius or (St. Joseph or . . .) in the church of St. (or in the chapel of St. . . . . in the seminary) at . . . . of the diocese . . . , he has already laid before the Right Reverend N.N. Bishop of N. the special statutes of the same, and has obtained his consent and approval for the erection and aggregation of the Congregation, as the docuctent enclosed testifies.[2] Wherefore the same petitioner humbly asks Your Paternity to deign to erect the said Congregation, and further to aggregate it to the Primary Congregation, of the Roman College, with communication of all indulgences and graces granted to the same.

(*To the Very Reverend Father General, S. J.*
Roma, Via di S. Nicola da Tolentino 8.)

CONCERNING THE ADMISSION OF SODALISTS.

1. When at length the letter of (erection and) aggregation has been received from the General, Sodalists may be admitted.

2. Such as desire admission into the Sodality should generally not be received till they have passed through some

[1] This means that there must be enclosed *the document of canonical erection*, or a copy of it, *along with the Bishop's recommendation for the granting of the congregation.*

[2] It is quite sufficient to enclose the document whereby the Bishop signifies his consent to the erection of the Congregation by the General and his recommendation of it for aggregation.

period of probation. During that time, if the local statutes of the Congregation so provide, they may be already admitted to the common exercises of the Sodalists, but not elected to any office in the Sodality.

3. If it can be done conveniently, the Sodalists should be admitted on some feast-day of the Blessed Virgin, with such rite and ceremony as is described in the books usually printed for the use of Sodalists. Careful note must be taken that the formula, 'To the greater glory of God . . .' (or the like), whereby the actual reception into the Sodality is pronounced, is not to be uttered by the Sodalist who discharges the office of *Prefect*, but by the *Director* himself, appointed by the Ordinary, or the Director's lawful delegate.

At Rome in the Congregation *Prima Primaria*, after the faithful have consecrated themselves to the Blessed Virgin according to the usual formula, the Director receives them in these words: "I by the authority of the Very Reverend Father General of the Society of Jesus receive you into the Congregation *Prima Primaria* of the Blessed Virgin Mary saluted by the Angel, and make you partakers in all its indulgences; and now your names are to be entered on the register of the Congregation, and may they be eternally written in heaven." After saying these words, the Director takes the candles from the Sodalists kneeling before him, and gives to each his certificate of reception, saying: "Receive these letters patent, whereby thou art asserted for a son of the Blessed Virgin Mary, but better do thou show thyself her son by good behavior and piety. Meanwhile may the Virgin Mary bless thee with her Divine Child." [*Accipe has patentes litteras, quibus assertus es B. Mariæ Virginis filius, sed tu melius moribus ac pietate te ejusdem filium exhibe. Interim te cum prole pia benedicat Virgo Maria.*] Then he blesses them, whereupon leaflets are distributed to them by the Secretary, containing the prayers and rules of the Sodality.

For the removal of all doubt we give notice that not all things are absolutely necessary in the solemn rite of reception: nay, strictly speaking, it suffices that the will of the candidate received and of the authority receiving him be declared by some external sign. Further, *an absolute requisite is the entry of the name* of the new Sodalist in the book of the Congregation.

4. The reception of Sodalists should usually be performed by the Director himself appointed by the Bishop. Nevertheless Leo XIII of honored memory, in a Rescript of the Sacred Congregation of Indulgences, dated 23 June 1885, after validating all admissions past that labored under any defect, graciously allowed all directors of these Congregations, for a reasonable cause, to substitute another priest in their stead (e. g. one invited to add greater solemnity), so that he may receive the faithful who desire to be enrolled,

bless the medals, and discharge the other functions of Directors.

Admissions in absence to the Sodality are generally prohibited by the Decrees of the Sacred Congregation of Indulgences dated 13 April 1878, and 26 November 1880. Nevertheless leave is given to the Directors of Congregations, and their delegates, to dispense in particular cases from the prescribed form where the parties are present, and by singular or extraordinary exception duly to enroll persons even in their absence.

5. Erection and aggregation are performed perfectly gratuitously, without requirement of any fee. Likewise, for the registration of Sodalists no payment can for that mere act be exacted, but only such sums as are set down according to the statutes of the place, with the approval of the Bishop, for the expenses of printed sheets or *livrettos* of admission, decorations of the Oratory, &c.

6. *Directors* of Congregations are all earnestly recommended:

(*a*) To get the certificates of reception printed, having on the second page a brief summary of indulgences, the rules of the Congregation, and the order of services, for which the Sodalists meet every week, or every second week.

(*b*) To provide a book, called the 'Sodality Book,' and enter in it,—(1) in the first place the Bishop's letter of approval and consent; (2) the diploma of erection and aggregation, or a brief summary of the same; (3) the Rules of the Sodality; (4) the name of every Sodalist, with the day on which he was admitted into the Sodality; (5) the more important decisions of the governing body, and the more noteworthy events in the history of the Sodality.

SOME DECREES OF THE SACRED CONGREGATION OF INDULGENCES.

1. In places where Sodality meetings are held to better advantage on week-days, on which days at the same time the Sodalists are prevented by the labors of their state from approaching the Sacraments of Penance and the Eucharist, or where any other reasonable cause holds, it suffices for the gaining of the indulgence that the Sodalists should approach Holy Communion some day in the week, having confessed their sins that day or the day before, and recite the prescribed prayers in the Sodality Chapel (Leo XIII, Rescript of the Sacred Congregation of Indulgences, 27 April 1887).

2. As regards the recital of pious prayers aforesaid, no special prayers are needed beyond those which are usually recited by the Sodalists in common in their weekly meetings, provided there is the purpose of directing those common prayers to the intention of the Sovereign Pontiff.

3. The granting of indulgences to weekly meetings does not imply that, if the meetings be not weekly, but only fort-

nightly or twice in the month, the indulgences are thereby lost (Leo XIII, Rescript of the Sacred Congregation of Indulgences, 29 July [26 Aug.] 1893). *Translation from the English Messenger.*

In the Common Rules (Statuta Generalia) of the Sodality of Our Lady, only the essential points, as is clear, could be touched. Further development can be found in books on the Sodality. We may here emphasize the following words from the approved Rule composed by Father Parthenius:—

"Par est in primis ut sodales non solum illam (B. Virginem) præcipua veneratione ac peculiari honore prosequantur, verum etiam ut *vitæ morumqne integritate virtutum illius præstantissimarum exempla imitari*, atque mutuo se ad ejus amorem excitare conentur."

Besides, we should insist—a thing which is to-day of special importance—that a Sodality of Our Lady is not a mere association for prayer, but from its very nature must be quickened with the apostolic spirit, which should urge the members to active initiative and self-sacrificing co-operation when there is question of defending, strengthening and spreading the Kingdom of Christ.

Among the good works recommended are monthly Confession and Communion. This affords the best opportunity for instructing Sodalists on the doctrine of the Church regarding frequent and daily Communion, of urging them to the adoption of the practice, as Holy Mother Church so earnestly desires, and of recommending becoming preparation and thanksgiving. (Congr. Gen. 25. Decree 10. 4. "Ad communionem frequentiorem ac etiam quotidianam quod attinet, operam dabit (Rector) ut Nostri ea in re secundum normas a S. Sede traditas instituantur et dirigantur." 5. "De frequenti sive etiam quotidiana fidelium communione, consilia sua (Sacerdotes) vigenti Ecclesiæ disciplinæ accomodare debent et Decretis Apostolicæ Sedis. Sedulam autem præparationem congruamque gratiarum actionem in Decreto Sacra Tridentina Synodus commendatam ipsi quoque commendare ne omittant.")

As to the erection of Confraternities and Pious Unions in churches or chapels of nuns, whether of solemn vows and Papal enclosure, or of simple vows, the Roman Congregation of Bishops and Regulars, 18 Jan. 1907, has issued a decision, according to which our Sodalities, if they consist only of women or girls, can, supposing the observance of the usual regulations, be erected or continued in such convents. If there is question of Sodalities of men, or mixed Sodalities, the Ordinary is to decide as to permitting them in convents of women. This would be particularly the case where there is no other proper place for a Sodality to meet.

The two usual Acts of Consecration to Our Lady employed in receptions into the Sodality have been indulgenced by receipt of the Congregation of Indulgences, 17 Nov.

1906, each with 300 days, which can be gained not only in the receptions, but whenever either of these beautiful acts is recited. The Indulgence is applicable to the Souls in Purgatory.

In the reception of new members, it is recommended that the Medals be blessed by a priest with power to give the papal Indulgences, as thereby the Sodalist is assured of the plenary Indulgence at the hour of death.

Finally we call attention particularly to the following two passages from the *Instructio pro Nostris.*

In iis diœcesibus, ubi domus et ecclesias habemus, Ordinarii consensus non est necessarius pro singulis nostrarum Congregationum erectionibus ibidem faciendis; satis enim provisum iam est per consensum præstitum ab Ordinario pro erectione domus ibidem, secundum responsum S. Congreg. Indulg. d. d. 25 Aug. 1897.

Præsidem Congregationis in Ecclesiis nostris constituit Præpositus Provincialis vel Superior Missionis. Superiores autem locales in suis domibus et ecclesiis easdem facultates habent, quas ipsi earumdem congregationum præsides, in quorum etiam locum justis de causis alios ad tempus subdelegare poterunt. (Litt. A. R. P. Anderledy ad Provincial. d.d. 31 Aug. 1885).

Rome, June, 1907.

FRANCIS BERINGER, S. J.

Father Jacques Salès (1593), the First Martyr Sodalist of our Lady. According to Father Gervais Celi, who has made very careful researches, Father Jacques Salès was the first sodalist of the Blessed Virgin Mary to obtain the palm of martyrdom. He has written an article on the subject in the "Stella *Matutina*," a Roman review, and the organ of the Sodalities of the Blessed Virgin. This article has been published in pamphlet form in French by Father Julius Blanc, S. J., Vice-Postulator of the Cause of the Martyrs of Aubenas, under the title, "Le Premier Martyr des Congregations de la Sainte Vierge, C. P. Jacques Salès (1593)." In a communication to the LETTERS Father Blanc says, that the cause of Father Salès and his companion will be introduced very soon, may be this year. The time is a most propitious one. Just now our Holy Father Pius X is urgent in recommending frequent and even daily communion. That this wish of his may be realized more and more he counts greatly on our schools and colleges, where piety flourishes and where the Sodality of our Lady always holds a place of highest honor. Father Salès was most devoted to the Blessed Eucharist, so much so that he is called the Martyr of the Eucharist. Moreover he is the first Martyr Sodalist of our Lady. His cause, therefore, should be very dear to all the devout clients of the Mother of God. At the recent general Congress of all German Sodalists, held at Linz in

Austria, where he was acclaimed as their first martyr, all the members, amid intense enthusiasm and with one voice, asked the central committee to address a petition to the Holy Father for the introduction of the cause of Father Salès. At the close of his letter our correspondent adds: "As the WOODSTOCK LETTERS go everywhere and are read by the directors of Sodalities in our churches and colleges, wont you please insert a little notice to interest them in the cause of Father Salès, the cause of the Martyrs of Aubenas, and to urge them to induce their sodalists to get up a petition to the Holy Father for the introduction of their cause?"

According to custom this petition should be written in Latin, on Roman paper, with the heading, *Beatissime Pater*, and addressed to "*His Eminence, Cardinal Cretoni, Prefect of S. C. of Rites, Palazzo della Cancellaria, Rome.*

Father Walmesley, the English Assistant, and Father Elder Mullan are working at a college Sodality Manual. Father Mullan is also getting out a set of Monthly Patrons with pictures for sodalities and sodalists.

Fr. Beringer has just finished a book containing all the regulations about the Sodality of Our Lady. It is in Latin and will contain the documents in full. It will be published in English also.—A translation into English is being made of Fr. Opitz' excellent little book "Unterm Lilienbanner." It will be adapted a little and published in English. It is perhaps the most satisfactory explanation we have of the true character of our Sodality.—The Spanish life of Fr. Fiter is also being done into English. Fr. Fiter was the Director of the great Barcelona Sodality. His life is full of suggestions for Directors and Sodality Councils.

OBITUARY

Brother Joseph O'Brien.

Brother Joseph O'Brien was born in San Francisco, California, Dec. 6th 1874. On leaving St. Ignatius' College, which he had attended for some years, he entered business with his father, who conducted one of the largest dry-goods firms of the city. Failure in business ensuing shortly after his father's death, Brother O'Brien sought employment in other lines and finally came to the novitiate at Los Gatos, where he worked for three years before entering the Society.

He became a novice April 23d, 1904. Of a naturally delicate constitution, he was sick off and on, but towards the close of the two years of novitiate, consumption took so firm a hold on him that it was plain he could not long survive. During his lingering sickness he edified all by a patience more than ordinary, and in cheerful resignation awaited his end, neither his sufferings nor the inconveniences incident to his illness forcing from him any complaint.

He was to have taken his vows on the feast on St. Joseph, but some days previous he had a fainting spell and it was thought better to give him the vows at once. The alacrity with which he pronounced his vows was remarkable, and thenceforth he hoped to die at least on St. Joseph's day, and often asked Father Rector whether he thought he should be able to hold out till the feast. On the morning of the nineteenth, when Holy Viaticum was administered to him, no one thought that death was very near. Even then the brother talked of his desire to go to heaven, saying that all would soon be over. After the community Mass, one of the brothers called on him and found him sinking. Father Rector being summoned the prayers for the departing were recited, and with the 'Amen' of the 'Proficiscere, anima Christiana,' Br. O'Brien by a remarkably peaceful death rendered up his soul to God.—R. I. P.

Father Peter Paul Prando.

At St. Michael's Mission, near Spokane, Wash., Father Peter Paul Prando died piously in the Lord, on the eve of the Feast of St. Aloysius, 1906. Father Prando was born in a small town of the Diocese of Vercelli, Italy, on the first

day of January, 1845. At the age of nineteen years he entered the Society and made the ordinary studies in Monaco and Rome with great success. A few years after his ordination to the priesthood he obtained the permission of his superiors to undertake mission-work among the Indians of North America, and accordingly was sent to the Rocky Mountain Mission. He labored among three different tribes with truly heroic zeal, and God blessed his efforts with an abundant harvest of souls. His success was particularly marked in his work among the Crow Tribe. He had a great facility in mastering the various Indian dialects. By his charity and industry he won all hearts. "The servant of all that he might win all to Christ," his care and watchfulness over the flocks entrusted to him, extended even to their temporal welfare. A special remedy invented by himself and called by his Indian name, Isteumate, is greatly esteemed by the Indians for its efficacy in many of their ills, and attests the great devotion of the saintly missionary to the welfare of these poor people. He baptized with his own hand over three thousand Indians. For over thirty years he labored among these tribes, spending himself in their behalf, encountering the greatest difficulties, and suffering constant privations, always in a spirit of glad resignation to God's will. At the age of sixty-one years, with a painful disease upon him, the same virtue that characterized him during life shone forth more brilliantly.

He continued at his labors until the ravages of the disease made superiors retire him from the work he loved, and after a few days of intense suffering, borne with heroic patience and fortitude, he passed to his eternal rest. R. I. P.

Brother Joseph Pirisi.

Brother Joseph Pirisi was one of those excellent brother coadjutors, who, on being driven from their native land by the revolutionists of Italy, finally came to California and were welcomed as a valuable accession by the newly-founded mission. He was born in Sardinia, Dec. 19, 1821, and entered the Society in his twenty-first year. He took his last vows Febr. 2, 1852, while living with others of the dispersed Turin Province at the residence of Algiers in Africa. Here he had been infirmarian the preceding year, and at the time of his vows was keeper of the wardrobe; but no record is at hand of the interval between 1841 and 1851.

Br. Pirisi had been employed as a tailor previous to his entrance into our Society, and when in 1854 he came to California he was assigned as tailor to Santa Clara College. He spent the years between 1854 and 1906 in the different houses of the Mission, chiefly at St. Ignatius' College, San

Francisco. During this time, until old-age rendered him unfit for active duty, he fulfilled with perfect satisfaction to Superiors and great edification to externs the offices of sacristan, porter, tailor and wardrobe-keeper.

He was a religious of refined manners, of a most obliging charity, of edifying piety, modest, humble and laborious. For some years prior to his death the good old brother was in the state of second childhood, but even in this condition his virtuous habits were much in evidence. Shortly after the earthquake of April 18, 1906, Br. Pirisi was removed to the Novitiate at Los Gatos, where he remained till his death.

The Novitiate is indebted to him for two valuable relics, the one a miraculous ivory statuette of our Blessed Lady Immaculate, the other a cross, said to have been used by the Venerable Father Anchieta. When the Garibaldians drove Ours out of Sardinia, the brother succeeded in concealing on his person these objects of devotion, and when on his landing in New York some years later he was met by Father Congiato, who expressed his regret for the little image of our Lady, we may imagine the Father's delight when the brother produced the statue from his pocket and handed it to his Superior.

Br. Pirisi died at Los Gatos Dec. 2, 1906 in the eighty-fifth year of his age and the sixty-fifth of his religious life. R. I. P.

Brother Thomas Kelly.

Brother Thomas Kelly was born in Ireland December 7th 1865. He entered the Society in France July 22d. 1888, and a few years later was sent to the Rocky Mountain Mission. He was a man of rare virtue, always cheerful, humble and patient. His devotion to the Blessed Sacrament was remarkable, and his greatest pleasure was to kneel before the tabernacle and pour forth his soul in ardent prayer. Brother Kelly always made his meditation before the altar. He complained most bitterly of the coldness and neglect of men toward this most precious heritage of God to man, and was ever trying to atone, in his own poor way, for their forgetfulness and ingratitude. Devotion to the Blessed Eucharist was the topic of all his conversations, and the zeal and fervor with which he spoke of it manifested his spirit of lively faith. Although very fond of reading he confined himself to books of devotion and to history. His strength was considerably weakened by an attack of typhoid, which he had suffered within the past year, yet he was an indefatigable laborer and performed his various duties with the greatest faithfulness. His cheerfulness and resignation, his obedience and

humility were a source of edification to all those with whom he came in contact. Brother Kelly was a great lover of the violin, and an hour spent in playing hymns on this his favorite instrument afforded him peace and consolation. He suffered very much in his last illness, but never once was heard to utter a word of complaint.

He died piously in the Lord at the Sacred Heart Hospital, Spokane, Wash., Dec. 7, 1906.—R. I. P.

Father Lawrence J. Kavanagh.

On Tuesday, January 15th., 1907, at the Medico-Chirurgical Hospital, Philadelphia, Father Lawrence J. Kavanagh, died piously in the Lord at half-past two o'clock in the afternoon. In mid-November, 1906, he was taken to the hospital suffering from what proved to be a malignant sarcoma of the right thigh. The disease had already made too great progress to render an operation advisable.

Lawrence Joseph Kavanagh, writes one of his near relatives, was born in the city of St. John's, Newfoundland, on May 21st., 1852, of most respectable parents. His father came from Ireland quite a young lad in the early thirties to enter the employ of Lawrence O'Brien & Co., where he remained until he became a partner in the firm. In 1848 he married Miss Eliza Stafford, niece of the Hon. Lawrence O'Brien, and head of the firm, and several times Administrator of the Colony in the absence of the Governor. After some years, Mr. Kavanagh withdrew from the firm, starting business for himself, in which venture he was not successful, owing to bad speculations in the fish markets. Mr. Kavanagh sat for three terms in the House of Assembly as representative of St. John's. On one of these occasions, he was so popular, that he polled the largest number of votes of any member of that day. On change of government he retired into private life, taking a position under the government, which he held until his death, which occured August 3rd., 1884.

From his earliest childhood Lawrence showed great signs of piety. One of my earliest recollections is all of us children playing together in the large nursery of my uncle's house, Water St., and assisting at Lawrence's mass. It was his greatest delight to have a little altar and dress up as a priest, and we youngsters would all be compelled to attend, and I remember how very rebellious we used to be at times, as we always wanted a less solemn play. Having mastered the first rudiments of learning at a school kept by a lady, he was sent to St. Bonaventure's College, where he proved to be a very clever pupil, laying the foundation of the ripe scholarship of his later years. His piety increased with his years, and

so he was in every way a model student. His studies and his prayers filled up all his time.

Each day he would spend a couple of hours before the Blessed Sacrament. In 1868 his mother died, and Lawrence, who was but 16 years old, for two months during the absence of his father on business, faithfully filled the place of his father and mother to his little brothers and sisters. The following year, Sept. 1867, the wish of his heart was gratified. All arrangements being made, he started at the age of 17 for All Hallows, Dublin, to pursue his studies for the priesthood for the diocese of St. John's. Lawrence remained at All Hallows for four or five years, in fact he had almost completed his studies for the secular priesthood, having received minor orders. It was the retreat given by a Jesuit Father, at the beginning of his last year at the Seminary, that decided him to join the Society of Jesus. His decision was a great disappointment to his father, who had looked forward to having him a priest in his own country. From Dublin, Lawrence went direct to Canada, where he entered the Jesuit Novitiate at Sault-au-Recollet. Some changes were made in the Provinces about this time, and Lawrence asked to be transferred to the New York Province, where he remained until he died. Father Lawrence was very patriotic, he loved the land of his adoption, and he dearly loved the land of his birth. "Dear old Terra Nova," he would say so frequently in his letters, "tell me everything about everybody, all the news, social, political, and ecclesiastical." Father Kavanagh visited St. John's twice after his admission into the Order, once twenty-five years ago, when he came to arrange some business matters for his sister, whose husband had just died. Father Lawrence was one of the three Newfoundlanders who ever joined the Society. The other two were Fr. Frank Ryan, who died some years ago, in Toronto, and Fr. Browne, who if I remember rightly, held some responsible position in the Order in Australia.

This account has been supplemented and continued by Father John H. O'Rourke. "I was a novice with Father Lawrence Kavanagh, and gladly send you what details I recollect concerning him. He was one of a crowd of novices whom Father Shea brought from Ireland to the Novitiate in Canada in 1875. Father Shea in the early spring had been sent abroad by Father Charaux to gather recruits for the N. Y. and Canada Missions, and in August returned with eight young men to swell our ranks. Among these were Fathers Kavanagh, P. H. Casey and Father Clavin, who died afterwards, and five others who left the Society.

Bro. Kavanagh, as we then called him, was among the oldest of the new recruits, and probably the most mature. He had gone from Newfoundland to All Hallows with the

intention of becoming a Missionary Priest. It was at All Hallows that he met Father Shea, applied for admission and was received. His life as a novice was very edifying, and yet the daily routine must have been more to him than to others. Being older he was more fixed in his habits and views, and I could see even then that the gymnastic arrangement of old time keeping us in perpetual motion was a trial to one of his nervous cast of mind and studious habits. The bell calling us to our multifarious duties must have sounded to him like the command to march to a rheumatic soldier. Yet I must say that he was ever prompt and among the first and most exact to toe the line.

His disposition, which was irascible, gave him considerable trouble, but he made a brave and stout fight for its conquest, and when he did break out, which was rare, he made complete amends for the outburst.

In 1876 West Park was opened as a Novitiate, and thither Bro. Kavanagh went from Canada with the other English speaking novices of the second year. Here the time flew by rapidly enough, not however without bringing an ample supply of hardships and crosses, of which our good brother manfully and willingly bore his share. In 1877 he made his first vows, and was at once sent to Woodstock for his Philosophy. Father Polino, who died afterwards in New Mexico, was his Professor. He was a brilliant and devoted Professor and took a deep interest in his scholars. Under his guidance Father Kavanagh had every opportunity of advancing in his studies, and well did he avail himself of them. He indulged with delight those studious habits he had brought with him from All Hallows, and made a solid and brilliant course of Philosophy."

After the usual course of teaching in our Colleges at Charlottetown, Montreal, and St. Francis Xavier, New York, Father Kavanagh was sent to Woodstock for his theology. Here he was ordained in 1889. Two more years were spent in teaching at Fordham, then followed his tertianship at Frederick. In 1894 he taught the first year of philosophy at Woodstock. From this time up to his death Father Kavanagh was engaged in teaching rhetoric or philosophy in the colleges of the Province.

The following edifying account of his last illness and holy death is taken from a letter of Father P. A. McQuillan.

"In spite of the fearful affliction from which Father Kavasagh was suffering, and which would naturally tend to depress anyone's feelings, he was always in the best of spirits, and seemed to be entirely and cheerfully resigned to the cross that God had placed upon him. If he suffered in body or mind, and he must have suffered in both, he did so with heroic courage, and let no sign of his suffering appear either in his words or in his actions. Day after day as he lay upon his bed of sickness, we never heard one word of

complaint fall from his lips. His resignation to God's holy will seemed perfect and cheerful.

As the dread disease took a deeper and deeper hold upon him, it seemed to purify him more and more as the days passed away. It was but too evident that the end was at hand. The heart began to grow weaker and weaker, and there seemed to be a severe depression upon it, that caused great distress, which made it hard for him to find any position in which he could rest.

Over and over again he kept repeating the sweet names of Jesus, Mary and Joseph. For nearly an hour they were constantly upon his lips. Every now and then he would interrupt them to say, "Thank you," "Thank you," to those who were praying at his bedside and kindly doing what they could to alleviate his sufferings.

He held his crucifix before his eyes and kept repeating the sacred names. Now and then the crucifix fell from his hands, for he no longer had strength enough to hold it. He asked that it might be tied to the foot of his bed, where, he said, he could keep his eyes upon it. This was done for him.

His heart would not let him rest, so each moment he turned from side to side upon his pillow, murmuring over again the sweetest of names, Jesus, Mary and Joseph. Seeing our anxiety, he said several times that he had no pain, but the pressure on the heart would not let him rest.

At last the longed for peace was soon to come. He became quiet. The crucifix was placed in his hands, and he clasped it with all his strength, wishing to cling to it in death. The prayers for the dying were said, and as long as he had the strength he said again and again the Holy Names of Jesus, Mary and Joseph, adding now and then, "this is beautiful," "this is beautiful," "Jesus, Mary and Joseph."

With these sacred and consoling names upon his lips, he sank into a silence that was never broken again; and for nearly half an hour his life was quickly ebbing away, and his breathing growing weaker and weaker.

At times it seemed as if his soul were gone, and when his eye-lids were lifted and his eyes touched to see if there was any sign of life in them, they showed no sign of sensibility. Thus he lay there with hardly a sign of life; when to our astonishment, he slowly opened his eyes and gazing towards heaven, a most sweet smile lit up his face, as if he saw the most Blessed Mother of God coming for him; and we felt that a holy soul had just passed to its eternal reward." R. I. P.

Father William J. Doherty.

Father William J. Doherty was born April 9th, 1844, of wealthy parentage, in St. John, N. B.; he entered Fordham

College, New York, at the age of thirteen, and during his course of studies, he revealed talents of the highest order. It was during this college career that his professor, Father Jouin, the author of various philosophical works, declared that his brilliant pupil could, if necessary, teach philosophy himself. This he was later in life called upon to do; for one of the many eminent positions which he held in the Society of Jesus was that of Professor of Philosophy in Georgetown University. The young student's valedictory, when he received his degree at Fordham, was held by competent critics to be a masterly effort.

A few months after his graduation, William Doherty entered the Jesuit novitiate, and continued his studies in various houses of the Order, notably at Woodstock, Md., where he was privileged to have for his masters such eminent men as Father Mazzella, afterwards Cardinal, Father de Augustinis, afterwards professor in the Roman College, and the well-known moralist, Father Sabetti.

He was ordained priest by the late Primate of the American Church, Archbishop Bailey, and he labored successively in England, the United States and Canada, everywhere leaving the same luminous trail of vast andprofound erudition and of exalted spirituality.

In 1884, he became superior and parish priest of Guelph, Ont. It was there that he displayed new and surprising gifts in the designing and construction of one of the finest churches in Western Canada. His knowledge of architecture and his remarkable aptitude for business details, displayed in the beginning and the progress of the work, enabled him to raise a noble monument worthy of Our Lady to whom the church is dedicated.

During the many years of Father Doherty's ministry in Guelph and elsewhere, he made numberless friends, and endeared himself not only to his own, but also to non-Catholics, who were deeply impressed by his learning and his holiness.

He was temporarily transferred to the United States in 1897, and for two years gave the post-graduate course in philosophy in the Georgetown University. In 1899, he was named Rector of Loyola College, in Montreal, whence ill health compelled him to withdraw.

Many of his later years were spent in missionary work in Canada and in the United States. Applying all his noble faculties to this strenuous and fruitful apostolate, he reaped such a harvest as shall be known only on the great day of reckoning. While attached to the Church of the Gesu, in Montreal, he acted as Local Director of the League of the Sacred Heart for three years, and became in that way especially endeared to both Promoters and Associates. Many recall the beautiful and practical instructions he was accustomed to give at the monthly meetings of the League,

either on the Intention of the Month or on some special devotion, such as the Sacred Heart, St. Joseph or the Holy Souls. Some of his sayings at these League meetings remain fresh and vivid in the memory of his hearers to this day; for this master of spirituality and of the deep and hidden things of God had the peculiar gift of throwing new light on old familiar points of doctrine. His sermons at the early Masses in the Gesu, his retreats, given to the English speaking women of Montreal, were always practical, sympathetic, original and deeply spiritual.

Father Doherty's style of oratory and his method of development, particularly in his controversial sermons and discussion of doctrinal points, delighted the cultured and the learned. The modulation of his voice, the force and elegance of diction, the high and sustained thought, the direct and masterly reasoning, the depth and the solidity of his learning, had a special charm. A leading secular newspaper declared him to have been one of the most learned men of Canada. This was absolutely true, for his stores of knowledge covered a wide area. In literature, in rhetoric, in the sciences, he was a master. An expert in philosophy, a physicist, a chemist, an architect, an excellent mechanic, he was competent to teach and direct men in almost every department of human endeavor. He was an accomplished musician, of rare skill and technique, and possessed a baritone voice which was often heard to advantage in the church services.

The death of this distinguished priest would have been, in one less prepared, appallingly sudden; to him it was but the swift passage into that life which he had so often and so beautifully represented to others, and to union with the Master whom he had served with such perfection. He had apparently recovered from an attack of grippe, and was about to resume the course of evening lectures which had been temporarily interrupted. On Sundny morning, March 3rd, he said Mass, entered the confessional, and remained there during part of the Mass, when it was announced that he was going to preach in the evening. Half an hour later he was seized with a violent pain in the chest and went to the college infirmary. But the end had come. There was barely time to give him the last absolution before he had passed away. The announcement of his sudden death was received with a profound and thrilling emotion by the large congregation.

Father Doherty's funeral took place on Tuesday, March 5th, the ceremony being attended by the Archbishop and Coadjutor Bishop of Montreal, members of the reverend clergy, and a vast concourse of the laity, Catholic and non-Catholic. His mortal remains were laid to rest in the Jesuit cemetery at Sault au Recollet. He is survived by two sisters who reside in Baltimore, the last of an unusually happy

and united family, two members of which were distinguished Religious of the Sacred Heart.

To sum up in any adequate manner such a life and such a personality within these brief limits, is simply an impossibility. His eminent perfection in the thorny path of religious life is, so to say, the secret of the cloister. He was above all saintly in the highest degree, completely detached from the world, freed from everything that was petty or narrow or ignoble, embracing all men, as it were, in the brotherhood of charity, seeing good everywhere, trusting and believing. His love of poverty was so great and he was so completely mortified that he possessed absolutely nothing. It was touchingly related to the writer, that when a souvenir was asked of him after his death nothing could be found but a cheap picture of St. Thomas Aquinas and the notes of his last sermons written on the backs of envelopes already used and on the wrappers of newspapers. His brethern could tell many a tale of the profound humility which made him as simple as a child ; the perfect sincerity of speech and purpose, which would not lend itself to the most trifling deception ; the obedience which caused him to obey the rules of his Order exactly and entirely ; the large-hearted charity and kindliness of heart, which caused him to abound in sympathy for those who were in affliction, and which endeared him to numberless friends, despite his quiet reserve and apparent austerity of manner and his almost mystical piety. A staunch, loyal and appreciative friend, Father Doherty was broadly tolerant of the weakness of others. Stern only to himself, he was the foe to all scrupulosity, doubt or fear, or whatsoever might keep souls from a filial love for God and confidence in His all-embracing mercy. This quality, combined with his knowledge of theology in its innermost intricacies, made the lamented priest an ideal confessor and a master in the spiritual life. He wanted his penitents to be cheerful, courageous, and to walk in the sunshine of the children of God.

Father Doherty was always, the refined, the polished, the courtly gentleman, familiar with the ways of men, adapting himself to their various grades, and expressing himself with the utmost purity of diction and with charming accent. Many, like the present writer, in deploring his death with deep and heartfelt sorrow, in offering a fervent (though it may seem superfluous) prayer for his soul, feel intimately convinced that their loss, and the irreparable loss to the Order which he adorned, is indeed his gain.—R. I. P.

ANNA T. SADLIER in the *Canadian Messenger of the Sacred Heart.*

Father John N. Poland.

Father John Nicholas Poland was born in Cincinnati, O., November 7, 1846. He made the greater part of his (collegiate) studies at St. Xavier College in his native city, but was graduated from St. John's College, Fordham, N. Y. In 1866 he entered the novitiate at Florissant, whence he went to Woodstock for his philosophy in 1870. After completing his philosophy, he was assigned to St. Louis University, where he taught the Rhetoric Class and directed the Philalethic Society for two years. In 1875 he returned to Woodstock for his theology. During the two years, 1879–81, following his course in theology we find him at work in St. Louis as lecturer on history in the Post-Graduate Course, and in the first of these years, as teacher of the Rhetoric Class. In 1881 he was transferred to the recently established college at Detroit, where he was again assigned to the Rhetoric Class, while to his duties as teacher was added the burden of the Sunday-night lectures in the church. The following year he was sent for his tertianship to Roehampton, England. On his return to this country he was employed for two years in Cincinnati in teaching successively the classes of Philosophy and Rhetoric. In 1885 he became professor of the Juniors, and was retained in this position till made Socius to the Provincial in 1888. While Socius, he also taught philosophy in the St. Louis University for one year and directed the Young Men's Sodality of St. Francis Xavier's Church during two, by the end of which he saw the completion of the handsome new Sodality Hall, which he had planned and begun. In August 1891 Fr. Burrows was made Socius, and Fr. Poland took the Rhetoric Class in Chicago, where he taught for two years. In 1893 Fr. Poland returned to his Alma Mater, St. Xavier College, Cincinnati, where he remained till the day of his death, March 4, 1907. During the fourteen years that intervened between 1893 and 1907 he taught Philosophy Class, lectured in the Post-Graduate Course, acted as Moderator of the Alumni Association, and filled many other less important offices, not the least among which is to be reckoned his teaching of the Preparatory class throughout several terms.

This rapid review of his services in the Society indicates the bent of Fr. Poland's mind. In him a keen insight into truth was graced with a delicate sense of beauty. He was philosopher, at once, and literateur. The beginnings of his literary training were made by his mother. This venerable lady, one of the oldest graduates of the Sisters of Notre Dame in Cincinnati, guided Fr. Poland's early reading, and made him, while quite a young boy, conversant with what was best in the lighter English classics. The fruit of this careful direction was a literary taste which able judges, who

knew Fr. Poland well, believed faultless. It awakened him, also, to a precocious literary activity. At fifteen he was writing verse that publishers were ready to accept. In the volumes of poems written by the Juniors long ago, and still preserved at Florissant, are many well conceived efforts from the pen of Fr. Poland. Throughout his life he continued a sharp and unerring critic, and, though never devoted by his superiors to the office of writing, he frequently contributed seasonable articles to newspapers and magazines.

Fr. Poland's literary taste and ability helped him largely in the class-room. He himself was so thoroughly acquainted with the ways and means of writers that he had the gift, —rare enough in teachers,—of explaining them to others. One of our scholastics in the West, himself an earnest and successful teacher, who made his Rhetoric year under him, has often been heard to say that Fr. Poland was the best teacher he had ever had. If his methods availed himself as they did others, there is more than one younger professor in the Missouri Province who can attest Fr. Poland's pedagogical ability. Coming from one, who in his later years was so entirely given to deeper studies, some of Fr. Poland's suggestions sounded odd. To one young teacher of Freshman Fr. Poland suggested a very extensive and frequent use of Moore's Melodies in training the boys in English verse. The lilt of Moore, and the categories of Kant! How far a cry from the one to the other! It was simple proof of a mind roomy enough for the residence of both reason and fancy, capable of meeting the wants of the old and of appreciating the needs of the young,—the balanced mind of a real teacher.

A real teacher Fr. Poland was, and wanted to be. His was a mind that could find pleasure in ethical and metaphysical questions, but he did not study them merely for his own amusement or improvement. He learned in order to teach others. More deeply read in these profounder problems even than most of Ours, Fr. Poland did not content himself with the old authors and the old ideas. He kept abreast of the times. Even vagrant articles on points of metaphpsics and ethics he read with care. He often said that the best writing of our day was to be found in our magazines, and he was always at pains to gather and bind whatever of value he found in them. To him these disjointed utterances were peculiarly serviceable. They were the living expression, true or false, of the ethical principles on which during the latter part of his life he was almost continually lecturing.

This lecturing was done for the most part in the Post-Graduate Course of St. Xavier College. This course has been more evenly successful at St. Xavier's, than in any of our colleges in the West, and the merit of its success is largely Fr. Poland's. It was a project very near to his heart; and

even in years when the applicants for the course were too few to warrant its continuance, he clung to the idea, and as soon as circumstances permitted, brought the course back to life. To these Post-Graduate lectures on metaphysics, ethics, literature and jurisprudence, came not only old graduates of St. Xavier College, but also many ambitious students, who, not having had the opportunity of a college education, hastened to avail themselves of this chance to make up for the deficiency. What they sought, too, was not a mere smattering of philosophy and literature. It may be surprising to some readers of the LETTERS to know that in some, at least, of these Post-Graduate courses, the lecturer, at the request of the class, became quiz-master, and turned the lecture into a recitation.

In connection with these private lectures of the Post-Graduate Course, the members in the Course and the Alumni of St. Xavier College have for a number of years past given during the Winter and Spring months series of lectures to which the general public was invited. This feature of St. Xavier's is unique among our colleges in the West. It is a pleasing tribute, too, to the educational importance of the college,—these eight or ten lectures given yearly before a home audience by our own students. Up to the time of his last sickness the management of these lectures was one of Fr. Poland's offices, and no small measure of their success was due to his personal efforts. These efforts did not reach only to the mere exterior details of the course. They went further, and herein was an index of the esteem in which Fr. Poland's judgment was held. It was the accepted rule that the lecturers should submit their papers to Fr. Poland for revision before reading them to the public. When it is remembered that the men appearing in this course were physicians, lawyers, artists, talking on some subject connected with his own peculiar calling, the extent of this tribute to Fr. Poland's ability will be more fully appreciated. The docility and devotion of the St. Xavier alumni to their old teachers is, it is true, a tradition in the Missouri Province ; but this exhibition of submission can hardly be explained on general principles, and must find its reason in the personal regard in which Fr. Poland was held.

This high personal consideration made it possible for Fr. Poland to guide the Alumni Association successfully for many years. Alumni associations are things of beauty, but not always joys forever. The vicissitudes through which many of them have passed prove beyond peradventure what uncertain quantities they are. In various places various causes, and in many places some of the same causes have been their undoing. Unless they can have at their head moderators of great personal influence, strong enough to keep themselves from swaying with one or other of the jarring elements, alumni associations are often their own de-

struction. St. Xavier's Alumni Association has had its little schisms; but with a hand at the helm that had a hold on both parties, the wanderings have not been far, and it has been easy to get back to the right course. To the guiding hand be the honor.

Now that that hand is lowered in death, it may not be amiss to say one other word about its influence. A Jesuit's influence ought to extend abroad in the Church and among churchmen. Fr. Poland's certainly did. Among the priests of Cincinnati and its neighborhood he was looked to for information and counsel. Old men we know of, priests high in the diocese, who came to him regularly for suggestions along the lines of thought in which he was best read, and for some sort of a solution of the difficulties in which they often found themselves. With the younger men he was a fatherly director, who knew most of their troubles, and who tried to help them, out of the love that he bore them when they were boys at college. At least one Bishop came to see Fr. Poland almost weekly. Beyond the diocese of Cincinnati, he was chiefly prominent by his connection with the Catholic Educational Association. He was an early promoter of this Association, and up to the last year of his life, he attended the conferences regularly.

His connection with educational work, with colleges and college men, some may think, would have taken Fr. Poland out of touch with work that smacked more of the pastorate and the care of souls. His boyhood and youth were passed under domestic conditions where, unless he went out from his father's roof to find it, he could not meet with the face of poverty; but he inherited from a generous father and a noble hearted mother a genuine love for the poor, especially for poor boys. The Boys' Home of Cincinnati owed to him its origin and a large part of its progress. How much he gave to it, and how much he got for it, God only knows. One little incident will be enough to show his love for it. On the occasion of his silver jubilee in the priesthood he received from his brother, Lawrence, twenty-five silver dollars. Later in the day he received the congratulations of the Boys' Home, and the boys received the twenty-five dollars. Fr. Poland might have fought a foot-pad, but he was helpless before a newsboy, and it is generally believed that the boys knew it.

What is better, the boys appreciated his devotedness to them. On the day of his funeral a deputation of boys from the home escorted Fr. Poland's body from the college to the church. Throughout the day while it lay in state, numbers of them knelt in the pews about it, and prayed for their departed benefactor. The sight of these urchins from the street telling their beads beside the coffin was touching. More touching still was one black-robed, mourning figure, with the weight of more than four score years upon her, the

venerable mother of Fr. Poland, who, from before the Mass in the morning till three o'clock in the afternoon, sat beside the bier of her priestly son, who, she had hoped, would bury her, and with the calmness of Christian resignation sitting on her features, and with the light of Christian hope shining in her eyes, told the story of Catholic faith and piety that had once given a son to God's service, and that now, as willingly, sent that son ahead of her to receive of God his reward. May the prayers of all our brothers who read this notice be offered for Mrs. Mary Poland. At three o'clock she took her last look at the silent figure, and then left the side of her son.

That night the body was taken to St. Louis. It was accompanied from Cincinnati by Fr. Poland's two brothers, Fr. William Poland, S. J., and Mr. Lawrence Poland, by Fr. Thomas W. Smith, the Minister of St. Xavier College, and by a deputation from the Alumni Association of St. Xavier's. It was met at the depot in St. Louis by a committee of the Young Men's Sodality of which Fr. Poland had once been director. The interment took place at Florissant. This was at Fr. Poland's own desire. The generosity of his family had made it possible for Fr. Poland to put up several buildings at Florissant, and all of his inheritance that remained at his death will finally be devoted to the needs of the novitiate. Fr. Poland realized the wants of the old place; and when the tertians and juniors and novices of the days to come read the modest slab above the grave of Fr. John Poland, they wlll remember in their prayers the kindly soul of one who tried to make the novice home a place of comfort even for brothers whom he never knew.—R. I. P.

Father Sanctus Traverso.

The death of Father Traverso took place at Santa Clara College, California, on Monday, March 25, 1907, the father being at the time in the 82nd year of his age, and his 64th in the Society, 51 of which he had spent in California.

He was born at Genoa, Italy, Nov. 1, 1825, the Feast of All Saints and in consequence received in baptism the name Sanctus. Having completed Rhetoric in the Jesuit college in his native place he entered the novitiate of the Province of Turin on August 9, 1843, being then in his 18th year. For Master of Novices he had the distinguished and saintly Polish Jesuit, Father Joseph Luryn, then, with many other Polish Fathers, an exile in Italy.

His novitiate over, Fr. Traverso repeated Rhetoric in the Society for two years, then passed to his Philosophy, whence during the troublous and revolutionary times in the Peninsula he was sent almost immediately to Theology. It seems

that a goodly part, perhaps all of his theology, was made in France at the scholasticate of Vals in the Province of Lyons, and it was due to his residence in France that he acquired such fluency and correctness in French. Of France, which had so hospitably received him in his exile, and of Vals in particular he often spoke with great affection. His ordination took place at Puy le Dome, one of the noted shrines of Our Lady, on August 17, 1851, when he was but 26 years of age, and when he had spent only eight years in the Society. Ordination thus came early to him ; but it was the result of the turmoil of the times.

The day following his ordination, the new priest celebrated his First Mass at the shrine where he had been ordained.

His heart always cherished a grateful and tender memory of this signal grace of Our Lady's to him, the priesthood received in one of her venerable sanctuaries. The years he spent in Theology were about from 1848 to 1852. In 1853 his name occurs in the catalogue of the Province, but his location is not given.

Both 1854 and 1855 record him as back in Italy, on duty within his Province, teaching Humanities in the Little Seminary at Tortona, a suffragan see of Turin, and acting as Confessor to the Seminarians. He was also assigned to duty in the ministry, at the neighboring village of Stazzana.

We find him in the catalogue of 1856 as destined already for the California Mission, but actually making his Tertianship at Frederick, Maryland, with Father Paresce as Rector. He had as Master of Tertians Father Felix Cicaterri, who was later to follow him to California, and as Rector of Santa Clara College to have Father Traverso as one of his subjects from 1857 to 1861.

Father Traverso came to California in the mid-summer of 1856, and was at once stationed at Santa Clara teaching Latin, Greek, French and the English branches of the Fifth English, as it was then called. While at Santa Clara he took his last vows as Spiritual Coadjutor on the Feast of the Purification, Feb. 2, 1857. Teaching, prefecting and occasionally preaching occupied his time at Santa Clara up to the summer of 1862, when he was transferred to St. Ignatius, San Francisco, where his duties were pretty much the same as they had been at Santa Clara.

The year 1864 saw him back at Santa Clara with nearly the some occupations as before, and there he remained from 1864 to 1880, when he was assigned to duty at St. Joseph's Church, San Jose. Here he was occupied almost exclusively in the ministry, and his labors earnest and fruitful for souls, continued, with some short interruption from 1903–1904 from a serious attack of dropsy, down to the eventful April of 1906.

It was while stationed at St. Joseph's Church, San Jose, that Father Traverso celebrated, in the month of August

1901, the Golden Jubilee of his elevation to the priesthood. Fr. Rector, full of esteem, love, and veneration of his venerand meritorious subject, took earnest care that the occasion should be surrounded with all the devout and inspiring circumstance befitting so great a life-mark. There was Solemn High Mass, at which the beloved Jubilarian was himself, of course, the celebrant, and a moving and devotional sermon on the Priesthood and the Sacrifice preached by Father Rector, with affectionate reference and felicitations to the aged Minister at the altar. The congregation of St. Joseph's fully and heartily entered into the gladsome spirit of the festivities, for they had long known the man of God. They esteemed, they loved, they venerated him for his sincere and deep piety, earnest and prudent zeal, and spirit of constant prayer. His charity in his sacerdotal ministrations among them, during almost half a century, had brought courage of heart, peace of soul, and not unfrequently even health of body to many who were yet living. It had finally brought consolation, hope and salvation to many and many of their own relations, now no more.

Fr. Traverso remained at San Jose till the 18th of April, 1906. In consequence of the injuries which the earthquake caused to our residence at St. Joseph's the now aged father, like many others of Ours both from St. Joseph's and St. Ignatius came to Santa Clara. Santa Clara, that had given him a home in his first coming to California, and had been the scene of his first labors on our Mission, was to receive his last breath and give him his last resting place. During the months from the April of 1906 to the following March, when he died, the good old man, though weak and tottering under the weight of years, was ever cheerful, buoyant and bright in spirit, waiting longingly for the end. For some years his hearing had failed him, so that now he could not enjoy the common recreations; but he spent the time fruitfully in prayer.

Small in stature, and in physique rather frail and delicate, Fr. Traverso had nevertheless been ever a man of great will power and resolution in his own quiet way; and this habit of his life, as it had often before, so now did it stand him in good stead during this last twelvemonth of his stay on earth. He was up and around almost daily, and as regularly celebrated Mass. He found continually in the Holy Sacrifice new consolation and strength, and he performed the Holy Mysteries with fervent devotion and exact care. Just in these his last days when lying on his bed of death, he feelingly and devoutly spoke of the many, many times it had been vouchsafed him to offer up the Saving Oblation during those past 56 years of his priesthood; and he ventured to express the humble hope that Our Lord would now show him mercy and favor in view of the fact that he had been allowed so often to celebrate the Sacred Mysteries. So in-

deed it was, for his death was a most sweet and peaceful and happy one.

Up to within one week of his death, Fr. Traverso had managed to keep up. On March 18th, he celebrated Holy Mass for the last time. and during the course of the day he grew so sick and faint, that he had to take to his bed from which he was not again to rise. From March 18th he lingered on through the week, even showing for a day or so some signs of rallying, but as the week wore on it became apparent that he was surely and steadily losing ground. The Sunday evening following he made his general confession, and the community having been summoned to his bedside, he at his own request received the last Sacraments from Fr. Rector. During all his illness he had never lost consciousness for any length of time, and now too, as he was being anointed and given His Sacramental Lord *in forma Viatici*, although the death rattle had begun, he was able fully to enter into and correspond with all the prayers and ceremonies of the final ministrations. The last Sacraments thus administered Fr. Rector asked his prayers for us all, and for the College and the Mission when he should be with God, and he promised to remember us all, and asked our prayers for himself in return. We watched by his bedside, but the night passed quietly and peacefully ; and the next morning he was able to receive Holy Communion again, his last on earth, at 6.20.

Towards 8.30, the morning of March 25th, Rev. Father Rector went to see the dying man, he found him very weak, but still in the full possession of his faculties. "Father Traverso, do you think you are going from us?" said Fr. Rector. "Yes, I think I am going home this time," he answered. Once before he had been near death, when ailing with the dropsy at San Jose, in 1903–1904. "I think I am going home this time" were almost his last words. Fr. Rector once more asked his prayers for us all, and for the students and the College, and he again promised not to forget us. He sank rapidly, and at 10.45 passed peacefully away, without any struggle, as one lapsing into a gentle sleep, receiving from Fr. Rector, as the end drew near, the Last Indulgence.

The unanimous testimony of all who knew him is that Fr. Traverso was a man of deep and solid piety. He had a kind and amiable disposition, endearing himself to all by these sweet qualities. His spirit of prayer was remarkable, and his confidence in its exercise had often been rewarded with signal favors ; so that he was not unfrequently spoken of and venerated as a priest of exalted virtue and holiness. His devotion to Our Lady and St. Joseph was striking. For Our Holy Father St. Ignatius he had a deep and sincere filial love. He had great faith in the efficacy of St. Ignatius Holy Water, and he used often to bless it for his

sick. One of the cures granted to his prayers through the use of the Water, was considered signal at the time. One of our pupils had accidentally swallowed a button. It lodged in one of his lungs and caused him much distress and pain, and seriously endangered his life. Fr. Traverso prayed over him, and gave him some of the Water, bidding him drink a few drops occasionally and invoke the Saint's aid. St. Ignatius answered their prayers, the button was dislodged and a complete cure effected.

The tender love for the Blessed Mother, which Fr. Traverso cherished and practised all through his life, had been deepened and strengthened in his heart by a favor which she had accorded him. When he was a child, he fell some forty feet from a garden wall; his nurse, too distant herself to help him, saw him fall, and at that moment called upon Our Lady to save the child. Our Lady heard her prayer and the child was saved.

But to conclude, the evening of the day of the venerable Father's death, his remains were brought in procession by the community to the church; the next morning, the Office of the Dead was recited by the community, and the Mass of Requiem followed, and at 2 o'clock that afternoon, March 26th, the remains were borne to their last resting-place, in the Community Plot, Santa Clara Cemetery.—R. I. P.

Father Walter Hill

Henry Walter Hill was born near Lebanon, Kentucky, January 21, 1822. He was the fourteenth of the seventeen children given to his parents, Clement Hill and Mary Hamilton Hill.

Father Hill loved Kentucky, his native State. His ancestors came from Maryland, and remotely from England. Thomas Hill, his grandfather, emigrated to Maryland about 1750. There in 1753 he married Rebecca Miles, the grandaunt of Rev. Thomas Miles, S. J.

Clement Hill moved with his father to Kentucky in 1787, and settled at St. Rose's, where he married eleven years later. The family secured at Lebanon one thousand acres of land, out of which they were subsequently cheated. A part was repurchased of the original holding, which had been lost throught a technical defect in the legal title. The remembrance of this piece of chicane must have emphasized certain principles of equity in Fathes Hill's exposition of ethics.

Walter Hill grew up in the heroic days of Kentucky. He received his education at St. Mary's Jesuit College, where he worked his way. In 1838 he was in charge of the college sawmill, and won local repute by his skill in managing the oxen that drew the great logs down to the mill from the

mountain side. He began the regular classical course in 1839, was graduated A. B. in 1843, and two years later he received the degree A. M. During these studies he taught in the college, and continued in this occupation until 1846. He composed many plays, which were acted by the students, but these compositions he afterwards destroyed.

At Louisville he first met Louis Charles Boisliniere, afterwards the distinguished Doctor of Medicine in St. Louis. Mr. Boisliniere was a graduate in law of the University of Paris, but for a variety of reasons he resolved to take up the profession of medicine. He became Mr. Hill's pupil in English, imparting in return instructions in music, in which he was profoundly versed. This was the beginning of Father Hill's knowledge and considerable skill in things musical.

The famous Dr. Linton was in Louisville at this time. His removal to St. Louis and his professorship in the St. Louis Medical College was probably the chief reason why young Hill came to St. Louis in 1846 to apply himself to a medical course of study. During that year—the thought was probably suggested by Dr. Linton—he became convinced that his life's calling was not to heal the body, but to treat the ills of the soul. Accordingly Henry Walter Hill applied for admission to the Society of Jesus. At first he was puzzled whether he ought not to join his former instructors, the Jesuits of St. Mary's College, who had transfered their work to Fordham, New York; but finally he decided to cast in his lot with the Jesuits in the West, who were the associates or successors of DeSmet and Verhaegen.

Mr. Hill was admitted to the Jesuit Novitiate near Florissant, Mo., February 3, 1847. After a year and a half spent at the novitiate, Mr. Hill was sent to the Jesuit College of Bardstown, Kentucky, where he did strenuous and capable work until the summer of 1855. He was prefect of studies, and taught various branches, particularly the higher mathematics. The student body of Bardstown was made up exclusively of Southern boys, a class not easy to manage, but the prefect's tact, courage and resourcefulness were fully equal to the occasion. His position in the college sent him travelling through the South, and, on one of these trips, he was taken ill at St. Charles College, Grand Coteau, La., with yellow fever, while at the same time there were nine other Jesuits similarly afflicted. Of these only five survived.

In 1855 Mr. Hill took up his residence at St. Louis University, where he remained continuously for five years.

Having completed his philosophical studies in 1857, he entered immediately upon a course in theology, lasting four years, three of which he passed in St. Louis and the fourth in Boston, Mass. At the end of his theological course he came back to St. Louis and was ordained to the priesthood in the old Cathedral by Archbishop Kenrick Aug. 24, 1861.

In the autumn of 1863, Father Hill began, at Frederick, Md., his year of Tertianship at the close of which he was called back to St. Louis. In the fall term of 1864 he entered upon the teaching of philosophy, which was to be his distinctive occupation.

Father Hill was installed president of St. Xavier College, Cincinnati, Ohio, December 3, 1865, and held that post for nearly four years. During his term of office he built the noble collegiate edifice on the corner of Seventh and Sycamore streets, which is a monument of his perfect taste and elevated, generous views on education.

He was once more in St. Louis in September, 1869, and for the next two years he filled the office of Socius to the Father Provincial. At the opening of schools, in 1871, he began anew his lectures on philosophy to the graduating class, and continued in this work up to the summer vacation of 1884. Durning this period he printed his lectures on Philosophy and Ethics. These books attained a wide publicity, and are used extensively now as text or reference books. "The Historical Sketch of the St. Louis University, by Walter H. Hill, S. J.," was published for its Golden Jubilee, June 24, 1879. At this time and later, Father Hill contributed thoughtful articles to the *American Catholic Quarterly Review*, and writings of historical interest to the *Woodstock Letters*.

From 1884 to 1896, he was actively employed in Chicago, and all through this time, with the exception of one year spent at Holy Family Church, on Twelfth street, he was attached to the Church of the Sacred Heart, West Nineteenth street. Then came the accidental injury to his sight, and his removal to St. Louis, where he celebrated, February 3, 1897, the fiftieth anniversary of his entrance into the Society.

There must have been much loneliness in those last years. He could read only with difficulty, and he could not take part in work for which declining years were unfitting him. He was outliving so many friends, and Father Hill was a man of strong and tender affection, and of unswerving loyalty. Nevertheless he was not idle. He gave retreats and conferences whenever he could, and was glad to assist others as confessor and spiritual counsellor. His mind was alert and bright to the last moment, when he passed away painlessly May 17, simply worn out, in the eighty-sixth year of his age.

Father Hill was loved and reverenced by those who were privileged to know him intimately. His mind was too noble and capacious, his personality too winning and commanding, to permit a quick oblivion. An instance of the esteem in which he was held by persons able to appraise character, is given by a letter from an illustrous prelate of this country, from which we quote:

"Rev. Dear Father: I thank you for your promptness in informing me of the death of Father Hill. It was a comfort to me to be among the first to offer for the repose of his soul the Holy Sacrifice of the Mass.

"Father Hill has run the allotted course of years, and his passing away cannot be a surprise; yet it brings to his many friends, among whom I am happy to number myself, a pang of deep sorrow. He was such a good man; such a devoted friend; it was such a delight to see him face to face, to meet him mind to mind. He was one of my best and sweetest friends. Few there are, if any, from whose company I derived so much joy, so much light and guidance. As I look back over the last thirty years, I consider it one of my great privileges to have known him, to have loved him and to have been loved by him."

A letter from this same eminent friend, written a year ago, was one of the few treasures kept by Father Hill. We trust there is no intrusion upon private confidences in quoting the following passages:

"That I have been able to secure and enjoy your very special regard is one of my great comforts of mind. I cannot have gone very wrong, I am able to say to myself, since Father Hill is so willing to number me among his good friends."

"I rejoice to hear now and then from friends who meet you, that, though bending under the weight of years, you are still bright of thought and gay of heart. You are a wonderful old man. May God leave you long with us."

"On your way to Heaven, whenever the journey is the order of the day, do pass by-————. Meanwhile, pray for me."

The extended editorial in the *Sunday Watchman* for May 26 is a personal tribute from the editor, as well as a noble and affectionate eulogy on the departed. There we read in part: "One of the greatest priests this country ever produced, one of the ripest scholars in the Jesuit Order, and as a giver of retreats and master of conferences best known and best beloved of clergy and laity, died in this city, Friday, the 17th inst. * * * 'Behold a great priest.' We borrow the eulogy, and bid all our people behold Father Hill, the greatest priest this generation of American ecclesiastics has produced. And his greatness was always the greatness of the Church he served. He resembled St. Paul, in that he never knew and never taught aught but the plain and simple truths of the Catholic Church."—R. I. P.

VARIA

AUSTRIA. *Innsbruck.*—Bishop Fox of Green Bay arrived here from Rome on June 6, and remained as the guest of Father Hofman, Rector of the Seminary, until June 11. On the morning of the 9th His Lordship ordained two of the Seminarians from his diocese. The same day he received all the Americans, including the five Jesuit scholastics, under the "American" tree in the yard of the Seminary. He was present during the exercises in honor of the Sacred Heart that evening and spoke to the seminarians. He said in part: "To-night we, (he meant himself and the three priests who accompanied him,) are far away from home—yet we find ourselves in good company—we are in the best of Society—the the Society of Jesus. I have for a long time wished to visit Innsbruck, for I have often heard it spoken of by the priests who studied here and with whom I came in contact. They are always loud in their praises of your Seminary. And I am glad to say, from what I have seen during my stay among you, that words of praise are well deserved. Here, my dear friends, you are being led to Christ, to union with the Heart of Jesus, that source of all grace especially for us Priests. Here are revealed to you the depths of those treasures of grace from which you can later on, during the heat of the day, in joy or sorrow, unceasingly draw. On my journey to Rome I have seen many beautiful things, and have had many pleasant hours, but there are two days above all that have pleased me most and that I will never forget, the 5th of May and the 9th of June. On May 5th I had the happiness to be received by the Holy Father in private audience, and to speak with his Holiness for three quarters of an hour. To-day I had the pleasure and the honor to ordain two of your number for my diocese, I will never forget this day. I thank you all Rev. Father Rector, Father Regens, scholastics and seminarians, for the pleasure you have given me. I thank before all God, that He has in His goodness spared me to enjoy this day, and will pray to Him daily to send down His richest blessings upon the seminary at Innsbruck."

On the 15th of June Fr. Hurter modestly celebrated the 50th anniversary of his entrance into the Society. The Seminarians in sending their congratulations wrote to him as follows. "Qui autem docti fuerint, fulgebant quasi splendor firmamenti, et qui ad justitiam erudiunt multos, quasi stellæ in perpetuas æternitates." (Daniel 12.3).

Linz. Sodality Congress.—From the 7 to the 9 of September, 1907, there was held at Linz a Sodality Congress in which a prominent part was taken by a number of our Austrian Fa-

thers, notably by Fathers Widmann and Hilpert, who were at the head of the local committee. More than 2000 delegates from various parts of Austria and Germany were in attendance. Among them were many distinguished members of the clergy and of the nobility, even the imperial family being represented. The wide scope of the Sodality appeared in the great variety of its branches, there being delegates from separate organizations not only of men and women, young and old, but of laborers, merchants, students, teachers, and nobles. Besides the solemn services held daily in the beautiful new cathedral, there were public and private meetings and conferences, as well as a grand procession through the city, and a public pilgrimage to the nearby shrine of Our Lady of Poetlingberg. The whole Congress was indeed a splendid manifestation not only of devotion to the Blessed Virgin, but also of active Catholic faith in general, sure to have far-reaching results.

BALTIMORE. *Father John J. Ryan's Golden Jubilee.*—On Sept. 26 Father John J. Ryan celebrated the golden jubilee of his entrance into the Society. The date of the fiftieth anniversary was July 30. But, as the community was scattered at the time, it was thought better to postpone the celebration until a later date, Sept. 26. Father Ryan celebrated a low Mass at 8.30, at which many of Ours were present and also a fair congregation. A large number of visitors called during the day to extend their congratulations to the jubilarian. Father Ryan was born in Ireland in 1843. He came to this country when nine years old. He studied at Calvert-Hall and Loyola College, and entered the Novitiate at Frederick, July 30, 1857.

BOSTON. *The College.*—Father Gasson together with President Eliot of Harvard and P. M. Pritchett, ex-president of the Massachussets School of Technology, have been appointed by the Governor a board of inquiry to look into and report on the condition and needs of Mechanic Arts High School.

The High School opened this year on September 10th, and two days later "schola brevis" was held for the College classes. The number of students in the High School department was so large, that rooms usually devoted to other purposes, were pressed into service. The College department too, showed a very satisfactory increase. The numbers continued to grow, until, towards the end of the month, we had passed the five hundred mark.

Monday, Sept. 16th, was the day set apart for the formal opening of classes, which is always preceded by Mass of the Holy Ghost. The students of both College and High School gathered in the church, where Mass was celebrated by Rev. Fr. Rector. His Grace, Archbishop O'Connell, delivered a very impressive address to the students, this being his first

official visit and public utterance after taking possession of his See.

In the course of the address, His Grace called attention to the vanity of all knowledge, the beginning and end of which are not found in God. He appreciatively referred to the fact that his early education had been received in this very church and college. He exhorted all to cultivate a spirit of humility in the quest for knowledge; to be faithful in the performance of daily duties; and, above all, to work with a purpose.

In conclusion, he spoke to those in particular, who might feel themselves called to the service of God in the Sanctuary, urging them to guard their vocation as a sacred trust, to prepare themselves for it by a spotless life, and equip themselves for its work, by acquiring all the knowledge possible of things natural and supernatural.

At the conclusion of the discourse, he invoked a special blessing on the students and their work for the coming year.

In the afternoon of Oct. 6th, a memorial meeting to the late Archbishop of Boston was held by the St. Vincent de Paul society. It was easily the largest of its kind ever seen at the college, being composed of delegates from every Conference in the diocese,—a fitting testimonial to such an active worker in charities as was his Grace, the late Archbishop Williams. The meeting was presided over by his Grace Archbishop O'Connell, who delivered a discourse principally commemorative of the work of the late Prelate. After this, Dr. Dwight, of Harvard, gave a historical sketch of the founding of the first Conference.

The meeting finally adjourned to the Sodality chapel, where Benediction of the Blessed Sacrament was given by Mgr. Byrne of St. Cecilia's Church assisted by Rev. Father Rector.

A series of lectures has been inaugurated by Fr. Richards, two of which have already been given. James Field Spaulding was the lecturer, and with his usual literary finesse, reviewed in an extremely interesting manner the lives of two of England's great heroes, Bl. Thomas More and Bl. John Fisher. Both of the lectures were well attended. Others will follow in the near future.

BRAZIL. *Father John Rick's Studies in Fungi.*—Of the great work that has been done for the various sciences by Jesuit missionaries we have an instance in the fungi studies of Fr. John Rick, S. J., in the Brazilian Mission of the German Province. He began his extensive collections in 1895 as a scholastic, while teaching in the college of Feldkirch. His researches were at first carried on in the vicinity of the college. The result of his labors appeared as early as 1897 in a publication containing 250 species of fungi. Later they rose to 650, some 100 of which had never been known before

in that section of the country. There he still found time for some researches, which appeared the year after in a small publication. Early in 1904 he received his final destination, the Mission of Brazil. His activity in the investigation of the fungi in Rio Grande do Sul, at which he has now been laboring about four years, surpasses all his previous achievements. Through the generosity of the Provincial he was presented with the great work of 18 volumes of the Italian Saccardo, "Sylloge Fungorum," which cost 1000 frs. The results of Fr. Rick's researches we learn best from his publications. He publishes *exsiccates* of such fungi only, as he has discovered himself in South America. Up to the present there have appeared eight fascicles, with twenty species each, so that every subscriber received 160 species of fungi. In classifying the collected fungi, not only new species but even new genera have been discovered ; as the genus which the Italian Cavura in 1897 christened : "Rickia;" and the "Rickia Wasmanii," which grows on ants, and the "Rickiella." The new species found in Brazil amount to about eighty. How important these fungi studies may become for practical life we see from Fr. Rick's attempts to destroy the locusts by means of a fungus.

Considering such various results we need not be surprised at the flattering accounts Fr. Rick's publications meet with from acknowledged specialists and in universities.

BROOKLYN. *The New College.*—Together with the commencement of the actual work on our new foundation in Brooklyn on the block bounded by Nostrand and Rogers ave. and Crown streets, came the announcement that the Rev. J. F. X. O'Conor, S. J., has been placed in charge of the college.

The work on the new College, which will be erected on the site of the old Kings County Penitentiary, was started on Oct. 29. The excavation has already been completed, and it is expected that the work of laying the concrete foundation will begin on Wednesday, Nov. 13. It is hoped that the college will be completed and ready for occupancy by Sept. 1, 1908.

The college will be the first to be erected of a group of buildings, which will include a large church, school, faculty building, library and parish hall.

The designs of the buildings will be in the classic style. They represent a dignified and monumental treatment of a vast problem, and will reflect credit on the Borough of Brooklyn, where the advent of the Jesuit Fathers has been anticipated anxiously for a generation.

The following description of the buildings is made from the architect's drawings and should convey a realization of the magnitude of the enterprise.

The exterior of the church will be finished in granite and limestone in combination with brick. The school, college

and faculty buildings will consist of four stories and a basement, the basement first floors and pavillions throughout being in stone, the upper floors of the facades and buildings between the pavillions being in brick with stone trimmings. The roof will be finished in dark slate with copper trimmings.

The school building will consist, when completed, of two large playrooms and recreation rooms, with separate toilet accommodations in the basement for the separate uses of the students of the grammar and high school divisions, approximately 40 x 150 feet each, with large windows reaching to the floor. The entire basement will be lined inside with light gray brick, and all sanitary appointments will be of the most modern pattern.

The entrance to the school building will be from Carroll street through a vestibule, with a porter's room on the left and a waiting-room on the right opening directly into a large reception hall. On the right of this hall will be the reception-room, and on the left the rooms of the prefects of discipline and studies. At the east end of the school building and on the main floor will be a large assembly hall about 40 x 50 feet, accommodating about 250 people and providing a lecture platform and the paraphernalia for illustrated and other lectures.

The construction under way this year and which will be completed the first of September, 1908, to provide for the reception of students in less than a year from now, will include somewhat more than two-thirds of the entire school, giving accommodations for 480 students in sixteen classrooms. For each classroom a separate room for books, coats and students' effects is provided. The complete school building will accommodate 1,012 students in twenty-four classrooms, and in addition to a teachers' retiring room on the second floor, will provide rooms for students' clubs and meetings on the first, third and fourth floors.

The building will be of fireproof construction throughout, and will be heated and ventilated by the indirect steam system with forced exhausts in the cloak rooms. The plant is temporarily situated in the basement, until the group of buildings is sufficiently advanced to require the construction of the power house. The buildings will be lighted by electricity, with provision of gas for emergency use.

The portion of the building first erected will be about two hundred feet long and forty feet wide, and when completed the buildings will be about three hundred feet long. The basement floor will be eleven feet six inches high in the clear, and other floors twelve feet six inches high each. A corridor runs the entire length of the north side of the building, in order that all class rooms shall have the best possible exposure. To the east of the school building will be a chapel, extending throughout the first and second floors,

about one hundred feet long by forty-five wide, accommodating four hundred people. Above the chapel on the third and fourth floors will be the school of Philosophy with six class rooms and accommodating two hundred and fifty-two students.

On Rogers avenue will be the main entrance to the college. On the first floor will be a large auditorium, with provisions for amateur theatricals, extending through the basement and two floors with a balcony at the second floor level. The auditorium will have a stage about 20 x 34 and seating accommodations for 1,074 people. There will be four staircases from the first through to the fourth floor, opposite the Rogers avenue entrance, and one flight leading to the basement.

In the middle of the basement and to the north there will be a large swimming pool about 54 x 32 with locker room, toilet and shower baths. North of this and beneath the incline of the auditorium floor, will be a storage space and dressing-rooms in conection with the auditorium. To the south of the swimming pool will be a large gymnasium, about 66 x 110, extending through the basement and first floor with a running track at the first floor level.

Above the gymnasium, on the second floor, will be the college museum. On the third and fourth floors, above the auditorium and museum, will be the school of science, which will have eight class rooms and accommodations for three hundred and thirty-six students; also four rooms about 20 x 30 for individual research and recitations, two laboratories about 30 x 50, and two large lecture rooms accommodating about one hundred and fifty students each. To the south of the science school, and on the corner of Rogers avenue and Crown street, will be the school of arts, which will have twelve classrooms, three on each floor, accommodating 504 students, and two individual study or instruction rooms. In the basement, adjacent and to the east of the gymnasium, will be situated the main recreation room for the college students, toilet and locker rooms.

To the east of the college will be situated the faculty building, entrances to which will be from Crown street and directly to the first floor, through a vestibule, with porter's lodge and waiting room on either side, giving on to a main corridor. In this corridor will be situated the men's reception rooms and executive offices. At the east end of the first floor will be situated the dining room of the faculty and its accessories. Between the dining room and the main reception rooms will be the rector's office and adjacent rooms for the use of the faculty, access to which will be had by a separate entrance.

Below the dining room will be situated the main kitchen and storerooms, and such service accommodations as are required. The second, third and fourth floors of the faculty building will be given up to the living and guest rooms of

the faculty, seventy in all. Each bedroom will have two large windows.

The main stairway is in the centre of the building and the service stair is at the east end. Opposite the main stairs, on each floor, is a large recreation room about 20x40 feet, and also an elevator serving all floors of the building.

On the second floor at the east end pavillion there will be a private chapel for the faculty, and above this on the third and fourth floors will be a private library for the use of the faculty, until the permanent building is erected.

The main church fronting on Nostrand avenue will be about 100x300. will accommodate 2,000 people, and will be cruciform in shape with a dome over the intersection of the naves and transepts. Around the sanctuary and choir space there will be an ambulatory about ten feet wide, giving access to the sacristy and vestry rooms. Each transept will have a side altar. The church will be entered through the vestibule.

The alumni and parish hall and library buildings contemplated, will each be about 50x100 and consist of a large room on the ground floor about 25 feet high, and rooms providing for the purposes of each building above. Complete circulation will be provided throughout the buildings by a continuous corridor nine to ten feet wide, running along the north wall of the high school through the centre of the college building and faculty buildings, except where interrupted by the college chapel, auditorium and gymnasium on the first and second floors, through which, however, passage may be obtained by inter-communicating doors.

BUFFALO. *Social Activity.*—The Catholic Aid Society, an organization which owes its existence to the untiring zeal of Reverend Herman J. Maeckel, S. J., of Canisius College, and the cooperation of many charitable persons of Buffalo, has already given proof of the good that charity can accomplish, with even inadequate means. Although in existence but two years, this society looks back upon a career, fruitful in every good work, and has produced results that are deserving of the highest praise.

The purpose of this society may be stated briefly as follows: to relieve those in distress; to procure shelter for the homeless; to protect from needless arrest those unemployed, whose only crime is their poverty; to save youthful delinquents from a common imprisonment with criminals; to furnish spiritual and corporal help to the imprisoned; and finally to assist liberated prisoners in finding respectable shelter and employment. One of the first acts of this society was a petition to the county and city officials for the establishment of a public lodging house to furnish food and shelter, till employment was found, to such upright persons as were unqualified for work by some temporary disability.

In connection with this house an employment bureau was to be established. A bill authorizing the erection of this house was passed not long ago by the state legislature, and thus another step has been taken towards the realization of the project.

Of course the results effected by this work of Christian mercy cannot be estimated by mere figures. Still the following data give us a fair estimate of the activity of the Catholic Aid Society. Since its organization from Jan. 1st 1906, to Jan. 1st 1907, this society in union with the Charity Organization Society protected more than 1500 men and young people by giving them shelter and meals; has given 639 persons steady employment, 186 temporary occupation; has enabled 119 to return to their country or to places where they might be employed, and clothed 265. Within this one year the number of those confined to the workhouse has been dimished by 1273. Of those who were brought before judges of morning courts, 119 were directly entrusted to the charge of the society, and, according to the accounts of the state auditor, at least $20,000 has been saved to the citizens by the influential activity of the Catholic Society.

During the past year the zealous organizer has realized one of his cherished hopes in the opening of the Elizabeth Home, a shelter for homeless women and girls. The institution, which likewise owes its origin to generous munificence, is directed by a matron. The doors of her hospitable home are open at all hours both day and night to needy homeless girls and women of every denomination. During the brief period of the operation of this home many have found a shelter in it. From Oct. 15th, 1906, to Mar. 17th 1907, 51 persons were admitted; employment was secured for 32; 8 obtained work through their own endeavors. During that same period employment was sought by 17 foreigners, women and girls, of whom 6 obtained a steady position and 6 others occasional employment. Others still were clothed.

California —Rocky Mountain Mission. *Santa Clara.* —According to present plans the new College buildings are to be begun in the spring of 1908. An extensive tract, 700 by 200 yards has been levelled, and the building was delayed to allow the ground to settle. The site chosen for the new college is a near approach to the ideal, not only in the matter of climate and surrounding scenery,—it commands a view of the whole valley of Santa Clara and a long stretch of the bay of San Francisco,—but in convenience of approach as well. The electric cars connect the college with San Jose, Santa Clara and Los Gatos on the south, and Menlo Park, Palo Alto and Mountain View on the north. Thus a goodly number of day scholars is assured, and calculating from the number of applications even to the present poorly ap-

pointed institution, Father Rector is to provide accommoda- for about four hundred boarders.

Father Hugh Gallagher, who for many years was Procurator of the College, has been appointed Rector of our House in Seattle. Father Dominic Giacobbi, former Spiritual Father of the boys, has been called to Spokane to teach our 1st year philosophers.

St. Ignatius, San Francisco.—Rev. Father Joseph Sasia, formerly Superior of the California Mission and an ex-Provincial of the Turin Province, was in October last appointed Rector of St. Ignatius College. Father Henry Whittle has been called to San Jose as Superior of Ours in that city. We have three churches in San Jose ; St. Joseph's, a magnificent structure which stood unscathed during the recent earthquake, St. Mary's for the Germans and the Church of the Holy Family for the Italians. Besides there are two very prosperous High Schools under the direction of Ours.

CANADA PROVINCE. *Loyola College, Montreal.*—On August 10th Father Alexander Gagnieur, for the past three years superior of our residence and church at Sault-Ste-Marie, Mich., was named Rector of Loyola College to succeed the late Father Gregory O'Bryan. Several Catholic gentlemen of Montreal have formed an association known as "The Irish Catholic Scholarship Association." It has given us three scholarships for the coming year, one of which is to be permanent and will perpetuate the memory of our late rector. It will be known as "The Gregory O'Bryan Memorial Scholarship." The scholastic year has begun with an unprecedented number of pupils, and our limited accommodation for boarders is taxed to the utmost.

Manitoba. St. Boniface College.—The success of St. Boniface College students in the recent university examinations is somewhat above its customary high level. In the second year there were 74 candidates from all colleges ; of these eight failed completely. Out of the 74, St. Boniface College presented eleven, not one of whom failed. Out of the 66 candidates who passed, the only one who obtained an average in total standing of 1A, i. e. between 80 and 100 per cent., was Paulin J. Bleau of St. Boniface College. The next highest average is 1B, i. e. between 67 and 80 per cent. Thirteen of the sixty-five candidates attained this average, but six of these thirteen were from St. Boniface College, which, taken in conjunction with Bleau's solitary 1A, gives our candidates the larger half of the first class honors, whereas their number—eleven—was only a little more than one-seventh of the total number of candidates from all colleges and other institutions. Moreover, 23 of the 66 candidates who passed had merely a third-class average, i. e. between 34 and 50 per cent. This is a very low average. Not one of the St. Boniface College students fell so low, and only

three were in second-class, i. e., between 50 and 67 per cent. This is a far better proof than scholarships of the efficiency of the teaching in our Catholic college. Attaining a high general average is the best result of thorough all round training.

However scholarships were not wanting. In the second year Paulin J. Bleau won three scholarships, (1) French, Philosophy and Latin, (2) Greek, and (3) English for French-speaking students. As he could keep the money of only one scholarship, he chose the first as the most valuable ($60), and then James Prendergast, also of St. Boniface College, took the Greek scholarship against some thirty competitors from his own and other colleges. The English scholarship for French-speaking students fell to Louis Betourney of St. Boniface College.

In the First Year also one of our students, Guillaume J. Charrette, captured the Greek scholarship open to all comers. Alphonse Paradis took the History scholarship for French students. The first year comprised 87 candidates who passed, only seven of whom were from St. Boniface College. Two candidates, Icelanders from Wesley College, obtained a total standing of 1A. Only six candidates reached 1B, and of these six, two, Charrete and Paradis, were ours. As our candidates were less than one-twelfth of the total, this is at least four times our due.

Albert Auger won the $100 sholarship of the Latin Philosophy course. Joseph Calbot and Alexander Bernier received their B. A. degree with first class honors, the former getting the silver medal and the latter the bronze medal.

Gaelic Missions in Nova Scotia.—The *Glasgow Observer* gives the following account of the missions conducted by Father Campbell, of St. Joseph's, Glasgow, to the Gælic inhabitants of Nova Scotia. This visit to Nova Scotia is something more than an ordinary mission. It is a great religious event in the history of Nova Scotia, the full significance and importance of which will, perhaps, only be recognized a generation or two hence. Some interesting extracts from a letter from Father Campbell to his brother Jesuits in Glasgow have been reprinted in St. Joseph's parish magazine, and these convey to the members of the congregation some idea of the warmth of the affection with which the Highlanders of Cape Breton Island regard their kinsman from Old Scotia. In all the Missions he is conducting in the Colony, Father Campbell is dealing with "virgin soil," as they never had a Mission in these parts. Of course, in the English-speaking districts, Missions have already been conducted by the Jesuit Fathers. Father Campbell is therefore the pioneer of Jesuit missionaries among the Gælic-speaking people of the Colony—and when one remembers the vast field covered by the Jesuit Fathers in their missionary efforts, the singular importance of Father Campbell's mission

is borne in upon one. His journey all along has had the resemblance of a royal progress. The second Mission preached was at Creignish, where the church was crowded every day, three services being conducted daily, at each of which he preached. So eager were all to take part that the families arranged so that every member should be able, with Confession and Communion, to put in the number of attendances requisite to gain the indulgences and the Papal blessing. Twenty-five miles separated Creignish from Glendale, where the third Mission was to be conducted. Twenty-five teams from Creignish conveyed the missionary ten miles on the way towards Glendale. At that stage the Highlanders from Glendale—fifty teams, headed by priest and piper—met the Saccart Mor. The meeting was most affecting and inspiring. Exiles, and the children of exiles, gathered to give a royal Highland welcome to the priest who spoke their tongue, and who knew the people and their "place;" and the pipes struck up merrily "The Campbells are Coming to Bonnie Glendale." The fifteen miles of the road were traversed by the missionary and his remarkable escort, and at the church door dense crowds waited eagerly to give their greetings. Without pause, the priests and people entered and filled the church, and joined in the recital of the Rosary in Gælic, after which Father Campbell was conducted to the church door, where an address of welcome was read in Gælic, after which Father Campbell replied, telling the people how pleased he was to find himself among the descendants of those who, though they had left the country of their ancestors, had stuck with such marvellous fidelity to their faith and the dear old Gælic language. "Highland hospitality," remarked Father Campbell in his communication, "is not a name only—it is a virtue never lost sight of." What has made his visit to Nova Scotia specially pleasing in a sense has been his knowledge of the Catholic Highlands. He could tell the people of every nook and corner with which they had been familiar, and he tells with special pleasure of the delight of an old woman, who is nearly 100 years of age, and who left Moidart nearly 70 years ago, when he could tell her about the old places she knew. It is not merely by intercourse of this kind that the Mission has been pleasing. The people were equally zealous in the discharge of the spiritual duties of the Missions. At Glendale alone, Father Campbell himself heard nearly 600 Confessions, and he had Missions at at least six stations. His visit to Nova Scotia has been a great religious episode.

China. *The Golden Jubilee of our Mission in South East Tscheli.*—In 1857 the Jesuits of Kiangnan took charge of the Vicariate Apostolic of South East Tscheli erected in 1856. In 1857 it numbered 9505 Christians,—in 1866, 13,035, in 1873, 22 167, in 1880, 29 034, in 1890, 38,005, in 1900, 50,875, in 1901, 45,409, in 1906, 59,646, in 1907, 62,000. The great

decrease in 1901 was due to the Boxer rising, which created fearful havoc. Twenty churches and chapels were destroyed: of the Residences only three were left standing, most of the schools and orphanages, hundreds of the homes of the Christians lay in ruins, while over 4000 Christians and five of our Fathers were murdered. However peace was hardly restored, when the work of restoration began. To-day the mission has, besides the 6 great central stations, 752 smaller ones with Christian communities, 1500 out stations, 6200 baptized, about 1000 Catechumens, 2 Seminaries with 73 alumni and students, 5 small colleges with 618 students, 6 Novitiate schools for the training of the Apostolic Virgins with 160 Novices, in all 540 Educational Institutions with 8044 pupils, 5 Orphanages with 416 children, one large central Apothecary and 18 smaller ones, 2 catechumenates with 65 families, 1 Chinese-European printing establishment, etc.

There are in the Vicariate, besides the Bishop, 48 European priests of the Society, 20 native born priests, of whom 19 are Jesuits, 18 Lay-Brothers, of whom 5 are Chinese, 740 catechists, of whom 324 are teachers, 451 Apostolic Virgins, of whom 294 are teachers.—*Die Katholische Missionen, Nov. 1907.*

EGYPT. *Lord Cromer and the College of the Holy Family, Cairo.*—Last April Lord Cromer, Minister Plenipotentiary, Consul General and diplomatic agent of England in Egypt, resigned after twenty years of faithful service. That he had a very deep regard for our Fathers and their work in Egypt is evident from two letters he sent to the Rector of the College of the Holy Family. After thanking the Rector for his good words he continues: "You know with what regret I leave this country, but my health permits of no choice in the matter. While thanking you warmly for the constant kindness of yourself and your predecessors towards me, I would fail in my duty did I not express to you my lively gratitude *for the powerful aid rendered by the institutions under your charge to the work and progress of civilization in this country.*" A few days afterwards Lord Cromer wrote again: "Allow me, Reverend Father, to ask of you a favor for which I will be very grateful. The three articles which accompany this note (a prie-Dieu, a painting of the Virgin and a desk made of wood from the Mount of Olives) belonged to my wife, who was a Catholic . . . It would be particularly pleasing to me to know that these objects of holy associations had found a home in one of your religious institutions." The painting mentioned in the letter is a reproduction of the Sistine Madonna on porcelain. The desk is a lady's small desk of olive wood from Jerusalem, and a real gem. As the *Relations d'Orient* remark, the gifts are a beautiful and tender testimonial of esteem.

ENGLAND. *Beaumont. The "Captain System."*—This system, which embodies the principle of the government of boys by boys, as applied to the special needs and circumstances of Beaumont, was introduced into the college a short time ago. It is still in process of development. The past school year has witnessed a further advance in the "Captain system." Hitherto the authority of the Captains has been chiefly confined to the management of the games, to the maintenance of public order and discipline, and to a general influence for good throughout the School. The system, within these limits, has worked so well that it has been found possible to extend its operation and to bring the studies of the School to some extent within its scope.

To this end, two of the six Captains of the Higher Division have been appointed Captains of the 'Studies,' a term which is new to Beaumont ears, and which it is the object of this note to explain. It must be understood, then, that the largest and most commodious of the dormitories has been transformed into a suite of separate compartments, known as 'Studies.' They are a glorified kind of cubicle. They serve as combined living and sleeping rooms. They are simply but adequately furnished, each containing, besides bed and toilet table, a serviceable wardrobe and chest of drawers and a desk, specially designed, with electric light immediately above it. There are twenty-seven such 'Studies' in all, and they are allotted to those members of the Higher Division who are judged to be the most deserving. Here all their 'preparation' is done under the eye of the Captains of the 'Studies' above mentioned, who, with a few simple rules to guide them, are responsible for order and good behavior. Masters have the right of entry for the purpose of giving individual help to boys in their work, but, even when they are present, all authority is vested in the Captains. They take down the names of late comers, grant all necessary permissions, and, if need be, call to order offenders against the rules. It is the general opinion that, under these new conditions, the spirit of work shows no falling off. But the 'Studies' are not used for school 'preparation' alone. They serve also as a quiet resort for reading and writing during leisure hours, and are much frequented for that purpose. At these times, as at all others, they are under the control of the Captains.

The system has been working now for over six months and must be pronounced an unqualified success. It is a practical illustration of the principle that with more power confided to the older boys, when once they have been properly trained to use it, more liberty may also be conceded to the general body of the School, and to train boys to the rational use of authority on the one hand and of liberty on the other, *that* was the double object proposed in the establishment of the 'Captain System' at Beaumont, an object it now seems in a fair way to accomplish.

Stonyhurst. Death of Fr. Gordon.—Fr. Pedro Gordon, Rector of Stonyhurst, died on April 28th. In our last letter we mentioned his installation as Rector, and now after but five months of office we have the sad task of recording his death.

Fr. Gordon came of a Hispano-Scottish family, the Gordons of Wardhouse and Beldorney in Aberdeenshire and of Jersey de la Frontera near Cadiz. He was born at Jersey in 1852, and received his early education in Spain, and also at the Birmingham Oratory and the Jesuit College of Feldkirch in the Tyrol. He joined the Society of Jesus at Manresa in 1870, and after the usual studies was ordained at St. Beuno's in 1885. He came to Stonyhurst in 1891, succeeding Fr. R. Seddon as Prefect of Philosophers. After twelve years of successful labor in this office, he was made Procurator of the College Estates in 1903. He held this post until November 1906, when he was appointed Rector.

In God's Providence he was destined to fulfil his arduous office for but five months. During Lent, 1907, he suffered successive attacks of influenza which resulted in pneumonia. He died very peacefully on Sunday morning, April 28th, fortified with the Last Sacraments.

The following short sketch of his character is taken from the Stonyhurst Magazine for June.

"If Fr. Gordon's life was outwardly uneventful, his character was such as to impress itself strongly on all those who came in contact with him. Reserved, deliberate, and imperturbably calm in all his words and actions, a shrewd man of business, just and absolutely "straight in all his dealings,—such might have been the estimate formed of him by such as had none but business dealings with him. But those who lived with him, and knew him more closely, became aware of qualities that lay deeper than these, of his strong and tender piety, of his continual recollection of mind and union with God, and above all, perhaps, of that singular gift of prudence which made him so highly valued as a confessor and spiritual director."—R. I. P.

The new Rector of Stonyhrst.—Fr. William Bodkin succeeded the late Fr. Gordon as Rector. He has had an intimate acquaintance with Stonyhurst, having spent nearly twenty years within its walls as boy and master. Hence we greet him as an old and dear friend. He comes to us from the new college at Leeds, of which he has been Director and Prefect of Studies since its opening in 1905. The fact that the latter college already numbers one hundred and twenty boys argues well for a successful future for Stonyhurst under his rule.

Fr. Alphonsus Daignault, formerly Superior of the Zambesi Mission, and who recently has held the post of Spiritual Father at the Seminary, has been recalled to his own province, that of Canada. His connection with the English

province has now extended over many years, and it is with sincere regret we record the severance of that connection. He carries with him the affection and good wishes of all who knew him.

The Conference of Catholic Colleges was held at Ushaw on May 13. Those of the Society present were Fr. J. Bampton, *Beaumont;*—Fr. F. Davis, *Stonyhurst;*—Fr. T. Donnelly, *St. Ignatius, Stanford Bridge;* Fr. J. Moran, *Leigh;* Fr. F. Meyers, *Catholic College, Preston;* Fr. O'Hare, *Wimbledon.*

A paper, "A Catholic Grammar School in the Making," was read by Rev. W. Bodkin, S. J., at the time Prefect of Studies in the new school at Leeds and who has since become Rector of Stonyhurst.

FORDHAM UNIVERSITY.—The latest student to join the college is a native Japanese, a resident of Tokyo, who was recently converted to the Catholic faith. The young man came to this country to complete his education and entered one of the famous universities in this vicinity, but after a few days trial he decided that the non-religious form of instruction at the place was highly dangerous. Desiring a truly Catholic education, he entered Fordham.

The following, taken from *Colliers Weekly*, was written by the well known author, Richard Harding Davis. He was travelling in Africa when the incident occurred.

Well-kept Missions.—Once we stopped at a Mission and noted the contrast it made with the bare, unkempt posts of the State. It was the Catholic Mission at Wombali, and it was a beauty spot of flowers, thatched houses, grass and vegetables. There was a brick-yard, and schools, and sewing-machines, and the blacks, instead of scowling at us, nodded and smiled and looked happy and contented. The Father was a great red-bearded giant, who seemed to have still stored up in him all the energy of the North. While the steamer was unloaded, he raced me over the vegetable garden and showed me his farm. I had seen other of the Catholic Missions, and I spoke of how well they looked, of the signs they gave of hard work, and of consideration for the blacks.

"I am not of that Order," the Father said gravely. He was speaking in English, and added, as though he expected some one to resent it: "We are Jesuits," No one resented it, and he added: "We have our Order in your country. Do you know Fordham College?"

Did I know it? If you are trying to find our farm, the automobile book tells you to leave Fordham College on your left after Jerome Avenue.

"Of course, I know it," I said. "They have one of the best baseball nines near New York; they play the Giants every spring."

The Reverend Father started.

"They play Giants!" he gasped.

I did not know how to say "baseball nines" in French, but at least he was assured that whatever it was, it was one of the best near New York.

Then Captain Jensen's little black boy ran up to tell me the steamer was waiting, and began in Bangalese to beg something of the Father. The priest smiled and left us, returning with a rosary and crucifix, which the boy hung round his neck, and then knelt, and the red-bearded Father laid his fingers on the boy's kinky head. He was very happy over his new possession, and it was much coveted by all the others.

Reception to Bishop Collins, S. J.—On Tuesday, Oct. 29, the members of the College and High School assembled in the University Hall to do honor to Bishop Collins. This was the first place our former president visited after his consecration. The vast hall re-echoed with no uncertain sounds when His Grace moved down the aisle to the seat of honor reserved for him. It was indeed evident that the students' regard for him was still very deep. The spirit, too, of their addresses and poems gave still further evidence of this. The subjects were: 'An Address of Welcome,' 'Ad Multos Annos,' 'Laudes Pastoris,' 'Ode of Felicitation.' Between the addresses and poems, student choruses sang: 'Ecce Sacerdos Magnus,' 'My Old Kentucky Home' (Bishop Collins is from Kentucky) and the 'Magnificat.' At the close of the reception, the Bishop made a brief address, which was warm with love for Fordham. On leaving he remarked that he was sure that his visit to Fordham would be the happiest recollection of his stay in the United States. The Alumni presented him with two mitres.

The Law School.—The Law School is in every sense a great success. This year, the third of its existence, brings Fordham her first Law Graduates. There are registered 106 students in all, 6 in third year, 26 in second, and 74 in first. Its rivals are the Columbia and New York Law Schools, which, as many able lawyers have remarked, are superior to the Fordham only in age. The fact that our course is a three year one gives it an eminence that is not had by the New York Law, whose course is only two years. Several graduates of the New York Law will make a third year with us. Next year our own course will be supplemented by a fourth year namely, of Graduate Law; and the proposition is met with enthusiasm by many probable students and able men. The exceedingly large first year class is a splendid promise for next year. The students are most loyal to the place, and go out of their way to express their admiration of the ability of the faculty. As has been said, in consequence, it is likely that each student will bring back

with him at least one or two students next year. Their good will is manifested peculiarly in their excellent spirit of discipline. As is known, the Law School holds its sessions in several upper apartments at 42 Broadway. Ladies and gentlemen of all classes are met by them in all parts of the building, in elevators and stairways, and there is not only not a single complaint against their conduct, but their gentlemanliness is a matter of comment. Father Terrence J. Shealy, who is Secretary in name, practically Dean, is most exuberant over the institution and its prospects. He is trying some new ideas, and they are succeeding admirably. The question of installing a chair of General Jurisprudence was thought by many of conservative mind, to be too novel a thing to succeed in a modern law school. Father Shealy has made the personal test, and his pupils praise his lectures as vehemently as he praises the response they made to them. Next year probably four associate-professors will be appointed from the ranks of the Jesuit alumni. This is intended as an encouragement to them, and will enable us to stamp the school with a more Catholic character. There is great need of more spacious appartments, but money is lacking.

The Medical School.—The constant lecturing of our Dean, Dr. James J. Walsh, and the spreading of his books and pamphlets are keeping the Fordham Medical School before the public. There are registered 32 students, 9 in the first year, 8 in the second, and 15 in the third. Recently a new donation of books was made by Dr. John W. S. Gouley of New York. Dr. Gouley is well known in New York as a physician and medical author. His donation consists of 600 books, valued at about $5000. More books are promised by him. This gives us a medical library of 3500 volumes, all donated by friends, amongst whom prominently are Drs. James J. Walsh, Joseph P. Walsh, T. Addis Emmet, Thomas P. Corbally.

It is one of the principles of the Medical School to avoid didactic lectures, and to replace them by demonstrations. Carrying out the principle, a series of practical lessons in comparative anatomy and physiology has been given this year to the first year students, in the New York Zoological Park, whose grounds adjoin ours. Likewise in the New York Botanical Gardens, adjoining our property also, a series of demonstrations has been given in applied botany in its relations to medicine. A special collection of poisonous and diseased plants has been made for this purpose by the director of the Gardens. The proximity of Fordham to these two really great collections of animals and plants is a real advertisement.

Graduate School.—There is in prospect a Fordham Graduate School. It will probably be started next year, either in the apartments of the Law School, or in several lecture

halls at St. Francis Xavier's College, 16th St. There are many young men in New York who feel the need of such a series of studies. Those who wish to become teachers must, in accordance with New York Educational requirements, attend lectures on subjects treated only at Columbia and other non-Catholic lecture institutions. By our graduate course we can prevent our young teachers from being taught by men of all creeds ; we can give them the studies required, and at the same time grant them an A. M. degree. These groups probably will make up the course, a Philosophy Group, a Literature Group, and a Pedagogic Group. Five hours a week will fill out each group, and it is proposed to treat all the subjects in a modern manner. The course in philosophy especially will consist in an up-to date treatment of psychology and ethics. Among the professors will be four or six eminent laymen, of such stamp as Dr. Condé Pallen. Our Rev. President and Father Shealy are urging the project.

St. John's Hall.—This has become a much more formal title than of old. It is what, until the last few years, was popularly called Third Division—that portion of the premises allotted to the small boys. It is now as distinct from the rest of the institution as it can be, while existing on the same grounds. Its rank is that of a Grammar School for boarders and day scholars. Mr. Charles J. Mullaly, S. J. is the Principal. There are 126 boys in attendance, 76 of whom are boarders, and they are kept in their portion of the grounds continually. The old 'bake shop' has been converted into a dining-room, and it is as neat a little place as parents would like to see. Special attention is paid to teaching table etiquette. The meals are served in courses, and full three quarters of an hour are devoted to dinner, and half an hour to supper. Each boy has his own napkin box. The food is transferred from the main kitchen in a suitably covered wagon. The old parish church, so long out of use, has been again fitted up, and there the youngsters go through all their religious exercises. All the alumni and visitors are well pleased with the change, and especially pleased are the larger students to whom the presence of the small boy was always a humiliating nuisance.

St. Stanislaus' Feast was celebrated as usual by the little fellows over whom he watches as patron. The day began with Mass in the old church, the celebrant being Rev. Fr. Rector, who addressed the boys on the merits of their Saint. The college organist provided fitting music and nearly all the boys received Holy Communion. A good dinner was provided for the occasion. In the evening, about 5.15 o'clock, an academy in the Saint's honor was held, which in its form forcibly reminded one of how our own novices carry out their celebrations. The study-hall, the scene of the

event, was decorated for the occasion, a prominent place being given to a painting of the Saint, supported on an easel. Three papers were read by the boys filled with the salient facts of St. Stanislaus' life, each with a title familiar to our novices' ears. 'Stanislaus in Exile' etc. Interspersed were vocal and instrumental music, together with a short poem. The boys were visibly impressed by all they heard, as were all the guests, among whom was Rev. Fr. Rector. He expressed his appreciation in a few earnest remarks on the elevating and spiritualizing effect of such entertainments; the wide field for imitation in the life of their patron, ending with the sound advice to find their happiness in sinlessness as their patron did. The applause and the rousing cheers, that greeted these remarks, were hearty and made one feel that the Saint from his place in Heaven smiled approvingly at this boyish display of enthusiasm.

The 'Fordham Monthly.'—The 'Fordham Monthly' issued its silver jubilee number in Nov. It is made up of a series of articles by old editors, who have since attained prominence. They all praise the advantages of college journalism, and acknowledge their own indebtedness to it. Amongst them conspicuously are Dr. James J, Walsh, Dean of the Fordham Medical School, and noted author; Rev. Francis P. Donnelly, S. J., author of 'Imitation and Analysis,' and Professor of Rhetoric in the Juniorate at St. Andrew-on-Hudson; T. A. Daly, the Philadelphia poet; Dr. Thomas Gaffney Taaffe, Professor of English at the College of the city of New York; W. Henry Hoyt, author of 'The Mecklenburg Declaration of Independence.'

St. Vincent de Paul Society.—The zeal of the Director, the Rev. John B. Creeden, S. J., has entered into the members of the St. John's Conference of the St. Vincent de Paul Society, and it is edifying to see them at work. The Conference meets on Friday of each week at six P. M. The active members on the roll number nineteen, including one non-Catholic—all select students of the undergraduate department. They go on their errands of charity during their recreation hours, and obtain no exemptions or privileges in virtue of their work. Several families in the neighborhood are entirely dependent upon them. The following is a list of some of the works done during the six months ending June 1907:—Number of families relieved, 22; number of persons in said families 90; visits made 103; situations procured 6, boys taught by members 3, collection at meetings $32.89, donations $135. The members have gotten up a raffle which is to serve as the source of a grand Christmas Fund for the poor. The spirit of charity has so taken hold of them that they preferred to patronize this raffle, rather than one which was intended to bring them a new piano for their recreation hall. The Most Reverend Archbishop Farley at our last Commencement took occasion to compliment

the students on the good work done by them in helping the poor.

Painting of the death of St. Francis Xavier.—The *Catholic News* of New York says, that a copy of Goldie's painting of the death of St. Francis Xavier, the great Christian missionary to Japan and China in the sixteenth century, has been ordered in London by the Japanese Government. It will be hung in the public library at Tokyo.

GEORGETOWN UNIVERSITY. *Golden Jubilee of Father James A. Doonan.*—On July 11 Father Doonan celebrated the golden jubilee of his entrance into the Society. He was the recipient of congratulations from the priests at the college and from others all over the country. He also received many remembrances from friends. Father Doonan was born in Augusta, Ga., November 8, 1841, and, as there were very few schools in his early days, he was taught by his mother at home. At the age of thirteen the future Father Doonan was sent to Georgetown University, which was then under the rectorship of Rev. Bernard A. McGuire, S. J. When he was seventeen years of age he entered the novitiate at Frederick, Md.

Altogether Father Doonan has passed about a quarter of a century of his life in Georgetown, and is particularly well known in Catholic circles. Many prominent men have been numbered among his pupils, and during his term as president of Georgetown University he entertained many of the state officials, including President Cleveland and his cabinet.

While located in Philadelphia in 1891, Father Doonan suffered two strokes of paralysis, which for a short time kept him from attending his officials duties, but at the present time, in spite of infirmities, he says Mass every day and attends to many spiritual works in connection with Ours and others.

Reception to Mr. James R. Randall.—On Monday, Oct. 1st, the Faculty and students of the College gave a fitting reception to an illustrious Old Boy, Mr James R. Randall, '49–55. During the last week of September Mr. Randall had been the guest of the State of Maryland at the Jamestown Exposition, where his presence awakened the old enthusiasm which his great war song was wont to arouse. Gov. Whyte, "the grand old man of Maryland," paid a noble tribute to the poets of Maryland, Key and Randall, and at the end he read Mr. Randall's beautiful lyric "Resurgam."

The reception by the College to the youthful old poet was very enthusiastic. The whole College, Faculty and students, assembled in Gaston Hall at 11 A. M. Mr. Randall was escorted to the stage by Father Buel, followed by two ex-Presidents, Fathers Healy and Doonan. Addresses were made by Father Rector and Father Doonan. At the end Mr. Randall arose amid deafening applause, and when silence was restored, began a charming and interesting talk

on college life, on old Georgetown days, on true success in life and other kindred topics, on which an old poet, literateur and newspaper man would naturally love to dwell. He read with fine intonation and effect the *true* version of "Maryland," Finally he made a graceful appeal for a holiday, which was graciously granted.

Father McAtee and General Calvin E. Pratt.—A recently issued book of reminiscences by Gen. Newton Curtis, entitled "From Bull Run to Chancellorsville," tells a story that will interest Ours. Gen. Curtis recounts how Gen. Calvin E. Pratt, of New York, was obliged to resign his commission because of wounds received at the battle of Gaines' Mill. He carried an ounce ball, received in that battle, under his left cheek, near the base of the skull, for thirty years, discharging the duties of a Justice of the Supreme Court, meantime, in a manner to win the reputation of a learned and upright judge. It seems that when he was wounded, and supposed by those around him to be dying, he was baptized by Father McAtee, who probably lost sight of him after he left the army.

Gen. Curtis relates that in the Presidential campaign of 1880 a large number of influential members of the Democratic party united in bringing the name of Gen. Pratt before the convention, called to select a candidate to head the ticket, and great progress was being made in winning the support of delegates for his nomination, when it was quietly stated that Gen. Pratt was a member of the Catholic Church. A self-appointed committee waited on him to request him to deny the charge and to stand forth as a Protestant. The committee said to him: "It is recognized that you are an attendant of a Protestant church, but it is stated that you have been baptized by a priest of the Roman Catholic Church, and unless you deny the charge, and confess your adhesion to the Protestant faith, your nomination is impossible. With such confession the way is clear for your nomination as the candidate for the Presidency."

"His answer," says Gen. Curtis, "was no surprise to those who knew him as a brave soldier, an upright judge, a broad-minded and irreproachable man." He turned to the spokesman and said: "I will neither affirm nor deny the charge that I am a Roman Catholic. I will say that I have been informed by reputable persons, who were present, that, when under the impression conveyed to him by the medical officers in attendance, that I was about to die from wounds received in action, Chaplain McAtee administered to me the sacred rites of baptism and absolution, which priests of his Church administer to those regarded worthy, when approaching death. That I should repudiate or cast a reproach on the action of that pious priest is an impossibility. I have carried in my head for eighteen years the ball which produced the prostration, which was thought by all then pres-

ent a premonition of death, and may carry it to my grave; but I assure you, I would not by word or action discountenance the act of my faithful chaplain, if in so doing it would dislodge this tormenting ball, or place me in the highest office in the gift of the people, for whose national existence I stood when disabled. No, sir, I cannot be made an instrument for bigotry!"

Father Francis McAtee was chaplain of the Thirty-first New York Regiment, whose heroic devotion to duty on the battlefield had won the recognition of every one in the American army, regardless of religious belief, who came in contact with him. Officers and soldiers vied with one another in showing honor to the devoted priest, and on one occasion, after the priest had suffered a partial sunstroke, Gen. Curtis was proud to hold an umbrella over the chaplain's head during a sermon to the regiment.

A Circular.—The following circular was sent out before the meeting of the Catholic Education Association in Milwaukee, in July, by Father John Conway, President of the standing committee, College Department.

To Members of the Conference of Catholic Colleges:

During the last week in January the annual meeting of the Standing Committee of the Conference of Catholic Colleges was held in Georgetown College, D. C. The question of the alarming number of Catholic youth going to non-Catholic colleges was again discussed, and it was asked what could be done practically to check the evil. It was unanimously resolved that an appeal should be made to the Hierarchy for its support and encouragement in favor of the Catholic college, as these had been employed so successfully already in behalf of primary education. It is proposed that a "Memorial" should be presented to the Archbishops of the United States at their annual meeting in the Catholic University, and a Committee was appointed to wait upon the Cardinal Archbishop of Baltimore to know his wishes and to obtain his permission. His Eminence received the proposal with great kindness, promising his co-operation, and he graciously undertook to present the Memorial himself to the assembled Fathers. The Memorial was drawn up begging from the Bishops the same aid and encouragement which they had already given to the parochial schools; calling their attention to the fact that Catholics were crowding more and more each year into the non-Catholic colleges, while the Catholic Colleges are not increasing in numbers.

It was, likewise, noted that the plan of having Catholic chaplains at non-Catholic colleges, howsoever wise and praiseworthy in itself, as lessening the danger, cannot be considered as the solution of the problem of Catholic education. Moreover, the compromise permitted to Catholics in England, for wise reasons, by ecclesiastical authority, did

not appear to be justified under the circumstances of our life. This was the substance of the Memorial which was presented to the Archbishops on the eleventh of April ult. The Committee was received most kindly by the assembled prelates, who appeared to be much interested in the petition offered. They inquired how, in the judgment of the Committee, their interest could be manifested ; the answer was that each Bishop, in his own diocese, should foster and encourage in every way the Catholic college. To accomplish this and to arrange matters more in detail, His Eminence appointed a committee of three Archbishops, to wit: His Grace the Archbishop of New York, the Archbishop of Milwaukee, and the Archbishop of New Orleans, to meet with another committee of three to be appointed from the College Conference, to discuss the matter and to map out a line of conduct.

Such is a brief account of an event which we have no hesitation in calling one of the most important in the history heretofore of Catholic higher education in the United States. In the very first meeting of the College Conference in Chicago, a decade of years ago, the need of episcopal action and encouragement was brought before the meeting in a speech of convincing eloquence. That need is becoming more evident with increasing rapidity every day. Our Catholic colleges are not prospering numerically ; in fact they are falling behind ; Catholic boys are going in greater numbers each year to non-Catholic colleges. What is the remedy? The only one that suggests itself to us is the one for which we petitioned the Archbishops of the United States. Our Catholic schools cannot prosper without the aid of the episcopate and the clergy. With their encouragement and active assistance, we have every reason to believe Catholic parents would soon realize that Catholic college education is as necessary and as sacred as the training of the primary school for their children. This will form a fruitful subject for discussion at the College Conference in Milwaukee next July. It is of the utmost importance that every one interested in Catholic education should be on hand to give the benefit of his wisdom and experience. The Archbishops of the country have generously gone more than half way ; it is only proper that the colleges should show their appreciation and readiness to co-operate respectfully with them.

JOHN A. CONWAY, S. J.,
President.

At the Conference of Catholic Colleges in Milwaukee, July 9, 10, 11, 1907, Father John Conway, S. J. read a paper on "What colleges are doing for the study of Latin," and Father Alexander Burrows, S. J., gave a paper on "The Classical Course as a Preparation for the Professions and for Business."

GERMANY. *Death of Father Carl Braun.*—The following is taken from "Nature" July 11, 1907. The death of Dr. Carl Braun, S. J., which we regret to have to announce, recalls the earnest efforts that Hungary has made of late years to assume a more prominent position in astronomical science. The Archbishop of Kalosca, who provided and equipped the observatory of that town, placed it under the charge of Dr. Braun, and here he worked indefatigably in those preliminary matters which are so necessary in a young institution. He mounted the instruments, determined the position of the observatory, and decided the course of the future observation, which, under Father Fenyi, has been productive of such fruitful results. As a pupil of Secchi, he naturally turned to spectroscopic observation of the sun, and in this department the work of the observatory is well known. Such questions as the density of the earth also occupied him, and in the later years of his life he contributed papers on cosmogony. Indeed, his activity ranged over many subjects, and though he suffered much in the later years of his life, his colleagues speak of his untiring industry and continued perseverance. Dr. Braun was possessed of great mechanical ingenuity. This was manifested in the construction of, or rather suggestion for, a form of transit micrometer that reduced personal equation to the minimum, and of a plan for photographing the sun by monochromatic light, foretelling by many years the work of Hale and Deslandres.

INDIA. *The New Archbishop of Bombay.*—By a Pontifical Brief of June 5, 1907, the Rev. Herman Jurgens, of the Society of Jesus, has been raised to the Metropolitan See of Bombay, in place of the Rev. Séverin Noti, S.J., who, on being appointed to this Archbishopric, begged the Holy See to have that honor conferred on some one worthier than himself. His resignation was accepted.

Lace Making at Chota Nagpur.—The fact that lace has been for some few years made in Chota Nagpur is not widely known, though the lace exhibits of the Ursuline Convent, Ranchi, obtained a first-class certificate at the Calcutta Exhibition of 1907, and a first-class prize at the first Industrial Exhibition of Ranchi during the current year.

The introduction of the lace industry into this part of India is due to the efforts of the holy and zealous missionary, Rev. Fr. Frencken, S.J. The prospect of a girls' school in his district filled him with hope and courage; the religious and practical education of the female portion of his flock was to him, as to all great minds, a matter of vast importance, for the pages of history are there to attest to the power of good women's influence on the welfare of a nation. His desire to have the school girls taught an industry, which would provide them with a higher and lucrative standard of work than that usually adopted by the women of these parts, and which would be in no way an obstacle to the fulfilment of their do-

mestic duties, caused Fr. Frencken to apply for the Ursulines of Belgium. In the autumn of 1905, a nun trained in the lace industry came from Belgium to teach the art in the Khunti school, and good Fr. Frencken witnessed with joy the successful working out of his lace problem, beneath the deft little fingers of the Munda girls.

Religious Unrest and Education.—The religious unrest of India is very real to all concernced in the future well-being of the diversified peoples of this country. The traditional Hinduism of centuries is slowly but surely disintegrating under the influence of Brahmoism, Theosophy and Theism. Add to these the general tendency of Western education, deprived of the aid it receives from Christian morality. An English writer on India has recently confessed that the Indian Educational Department possesses no adequate force for the amelioration of Hindu thought and Hindu manners. Nor does the new educational policy, which is just being carried out, promise a brighter day for evangelical work. Its distinctive feature is to make education a Government monopoly, and even though missionary bodies will be free to conduct the work in their wonted way, it will be often ruinous to compete with the State institutions, well equipped with men and money. The new system has already made its influence felt: some of our Catholic establishments in South India have had to be either suppressed or reduced to a humble scale. And yet the excellence of the Catholic schools and colleges is acknowledged and balanced, and from time to time the Indian universities manifest appreciation of their services, in the cause of education, by the grant of academic honors and privileges. Among the seven Fellows of this year, in the University of Madras, two Catholic names are to be found: Rev. F. J. Froger, M.A., the head of St. Joseph's College, Bangalon, and Rev. F. T. Terini, S.J., Rector of St. Aloysius' College, Mangalore. An honor of a very high order was conferred on Rev. Fr. G. W. D. Sewell, S.J., manager of St. Joseph's college, Trichinopoly, when at the invitation of His Excellency the Governor of the Presidency, he addressed the University convocation for degrees on March 21, 1907. With the varying influences at work in this country, it is impossible to say what the moral and social future of India is destined to be. *The Messenger.*

Mangalore. St. Aloysius' College.—The number of students on the rolls is 617, showing an increase of 105 over the corresponding date of last year. The students are distributed as follows: College Department, 71 ; High School Departments, 182 ; Lower Secondary Department, 364.

Father Augustus Muller honored by King Edward VII.—The Kaiser-i-Hind Medal conferred on Rev. Father Augustus Muller, S. J., on the occasion of the King-Emperor's Birthday, is a graceful and gracious recognition of the wide-

ly-known Jesuit's labors on behalf of the sick and suffering. It is a handsome tribute paid by the highest authority in the land to Christian Charity, as exemplified in the noble life-work of one whose name has become a household word in the country of his adoption. From hundreds of friends and patients he has received messages of congratulations; but we flatter ourselves that none can be more welcome to him than one from the Staff and Students, past and present, of the dear old College, with which he was connected for thirteen years, where his genial figure was familiar to all, and where also his first humble dispensary was established.

Twenty years have gone by since then, and the history that will some day be written of the growth and development of that lowly dispensary into the present magnificent buildings, that grace Kankanady Hill, will read like a veritable romance of charity. We will here merely enumerate the various institutions, which have sprung up under the fostering hand of Father Muller.

The Institutions, which have proved a fountain of benevolence to thousands, embrace a Leper Asylum with 40 patients, a Hospital with a daily average of 60 inmates, a Poor House for old people, who are unable to gain their livelihood, and a Hospital for the Plague-stricken. The Staff consists of the veteran Father Muller himself, Dr. L. P. Fernandes, Mr. S. Mascarenhas, I Class Hospital Assistant, five trained Infirmarians and seven trained Nurses, who bestow their services gratuitously on the poor. The Dispensary is worked by twenty-six clerks, who prepare and dispatch medicines to all parts of India.

St. Joseph's Leper Asylum came under Father Muller's care in 1890. The place selected for it was no better than a howling wilderness. But time and patience achieve wonders; and now the visitor's sight is cheered by the two hundred cocoanut trees, a grove of fifty grafted mango trees, and ten thousand casuarinas, which yield both shade and fuel. In 1895 Father Muller carried out his long cherished project of a Hospital for the sick poor of South Canara. At first it contained two spacious wards with twelve beds in each. In 1902 a building of larger dimensions was erected, and the female patients were transferred to it, while the old one was reserved for male patients.

From out of the many eloquent tributes of commendation that have come to Kankanady, we select two. In a most courteous letter to Father Muller, Lady Wenlock says: "Lord Wenlock has seen many leper hospitals, and he tells me that in none has he seen the condition of the lepers so much alleviated. Whether this is due to the medicines or the bathing, diet and other treatment, the fact remains that their condition is much improved, and infinite praise is due to Father Muller's unselfish devotion." Khan Sahib M. Azizuddin Sahib Bahadur, the esteemed Collector of S. Ca-

nara, writes: "Everything is so clean and in order that I can scarcely compare your institution with any of the kind I have had the opportunity of coming across in the several Districts with which I am acquainted. I am aware that in the good work you have been doing, you do not look to any worldly approbation or reward: but nevertheless I consider it my duty to give expression to my feelings of satisfaction about what I was able to see through your kindness; and if my remarks tend to encourage you, your assistant and others who are engaged in the good work, I shall feel amply rewarded." *Mangalore Magazine.*

IRELAND. *University Examinations.*—The success in the examinations of the Royal University, obtained by our University College, Dublin, has been more striking than ever in the summer of 1907. Coming in an easy first with 93 distinctions, it more than doubles the score of the three richly endowed Queen's Colleges, though having only one-third the number of their students. The best of the Queen's Colleges, Belfast, is far surpassed by Maynooth, which comes second with 46 distinctions. Of the four highest places awarded this summer in Classics our Juniors obtain all, as well as first places in Experimental Physics and in English.

Silver Jubilee of Mungret.—The Apostolic College of Mungret celebrated the 25th year of its existence by a three-day festival early in September. The first day was assigned to the community and students, the second to visitors and past-students; and on the third a reception was offered to the Committee of St. Joseph's Young Priests, who to the number of 50 travelled down from Dublin to Limerick for the occasion. The whole celebration was a great success, all the more so from the fact that Fr. W. Ronan, S. J., the founder of the Apostolic School and first Rector of Mungret, took part in the proceedings. In addition to fully maintaining its creditable record in the University examinations, Mungret has this year made an effective start in the secondary examination system under the Intermediate Education Board.

The College stands practically on the site of an ancient monastery founded by St. Nessan in the sixth century, or, as some say, by St. Munchin. It is charmingly situated, overlooking the lordly Shannon, and in full view of the hills of Clare, and has held a high place amongst Irish colleges in the University examinations of recent years. An interesting account of Mungret, ancient and modern, including a special article on the Apostolic School, will be found in the jubilee number of the "Mungret Annual."

Father Provincial.—Fr. John S. Conmee, S. J., Provincial, left Ireland early in September to visit the various Missions

in Australia. During his absence Fr. Eugene Browne acts as Provincial.

Milltown Park.—The new academic year brought some changes in the teaching staff. Fr. Albert Power takes Afternoon Dogma, Fr. Martin Maher, the Short Course, Fr. Wm. Henry, the chair of Moral Theology, and Fr. John C. MacErlean that of Scripture and Hebrew. The beautiful new College Chapel has just been perfected by the erection, at the cost of $2500, of a fine tubular pneumatic organ. It has been specially built by J. and H. White, of Dublin, so as to frame the splendid rose window presented by the Rt. Hon. C. Palles, Lord Chief Baron of the Exchequer. Work has just begun on the new wing of the College, which is to contain a new and larger refectory, to meet increasing numbers. The additional building will also give a large number of new rooms, and is expected to be completed in 1908.

Clongowes Wood.—At Easter Fr. Matthew Devitt, who was a member of the recent General Congregation, was reappointed Rector. His previous term of office lasted nine years, 1891 to 1900. During the interval he was Professor of Moral at Milltown Park.

Examination successes.—The Intermediate Board's Prize List of September, 1907, places Clongowes once again at the head of all Irish schools and colleges. Its total of distinctions is 44: the next highest, 39, is won by a combination of three Cork schools. Besides first places in Latin, French and German in the senior grade, and three out of the eight mathematical exhibitions won in the same grade by the class of Rhetoric, the most brilliant feature of the Clongowes successes was the awards obtained for composition in Classics and in French, German and Irish, and for high answering on the honor papers in Greek and Greek Verse, and in German. In these two groups of awards—which call for teaching methods of the best quality, Clongowes obtained no less than 25 prizes: the next highest score by any college, Protestant or Catholic, being 11. In August work was begun on the new College Chapel.

JAMAICA. *New Superior of the Mission.*—Rev. John Harpes, S. J., formerly rector of St. Peter's College, Jersey City, has been appointed to the office of Superior of the Jamaica mission. Rev. John H. Mulligan, S. J., of Boston College, Boston Mass., and Rev. Francis Lenahan, of St. Joseph's Church, Philadelphia, sailed from New York, August 1, for college and mission work in Jamaica.

Condition of the Mission since the Earthquake.—At a meeting of gentlemen held at the North Street College recently for the purpose of considering ways and means for the rebuilding of Holy Trinity, which was demolished by the earthquake, the Right Rev. Bishop Collins gave the follow-

ing statement concerning the condition of the mission. The time seems opportune to submit a statement of the financial condition of Our Mission in the island. In keeping the accounts of the mission, the following classification has been adopted, viz :—The Kingston mission, the hill missions, embracing Kingston hill mission, Port Antonio, Brown's Town, and Montego Bay missions, and the estates belonging to the mission. By the Kingston hill mission is meant the outlying missions which are served by a Father whose place of residence and post office is Kingston.

A word about the hill missions. None of them is self-supporting, and have, therefore, to depend, in a measure, upon Kingston, with the exception of the Montego Bay mission. During the stay in the island of Father Woollett, the property called "Reading Penn" was bequeathed to the Catholic missions in Cornwall. The revenue which comes from this pen is sufficient to support the priests who serve the missions in Cornwall. Brown's Town, Port Antonio, and the hill missions of St. Catherine and St. Andrew, are supported, in great measure, by Kingston. These hill missions, as a rule, barely give enough to the priest to maintain him while he is serving them, but are unable to build or repair schools or churches, when necessary. It has, however, recently been proven that, with good management. some of these country missions could contribute largely to the rebuilding or repairing of churches or schools, and perhaps a few are in a position to not only maintain the priest, but also rebuild the church or school.

The estates which belong to our mission in Jamaica are, Reading Penn in St. James, Donnington Castle in St. Mary's, Spanish Town Orphanage, and Bushy Park in St. Catherine. Reading Penn is a bequest to the mission by a Mr. Buchanan. He gave it with a proviso, that whatever revenue came from it should be applied to the benefit of the Catholics in Cornwall.

The net revenue from this property at present, is £200 per annum. This has been found sufficient to support the priest, and to build or repair the small chapels necessary. This pen is managed by the Salesians. Donnington Castle in St. Mary's was purchased by Bishop Gordon for the sum of £1,650. There is yet a debt of £700 against this property. It is a banana and grazing property, and, with good management, would yield at least £500 net per annum. The Spanish Town Orphanage is, as you know, used for a philanthropic purpose. During the time of Bishop Gordon, an orphanage for boys was opened there. The object which Bishop Gordon had in view was, to take waifs and strays from Kingston, and to make them help themselves. It was believed that, by the cultivation of bananas and vegetables, at least fifty boys could support themselves, and, in the meantime, learn to cultivate vegetables and bananas, and to

take care of stock. It was hoped that, by an education of this kind, they would come to love the soil, and would finally settle down in the country. This institution was in a flourishing condition at the time of the hurricane of 1903. Owing to the destruction of the banana crop that year, and to the failing health of Bishop Gordon, the orphanage has never recovered the prosperity it enjoyed at that time. It, however, supports the boys who are there now, and yields a small revenue in addition. Bushy Park is the latest acquisition to the Catholic mission in Jamaica. It cannot be said that this property belongs to the mission; as it was purchased by borrowed money, it rather belongs to the lender. It is reasonable to expect, that, within six or seven years, Bushy Park will have paid for itself. At present, although it is only nine months since it was taken over by the Salesians, it is able to pay all its expenses, and has stock on it valued at about £2,000. The question is sometimes asked, why an agricultural college has not already been opened on Bushy Park? Philanthrophy, as a rule, does not make returns in money. It would be folly to open an agricultural college on Bushy Park, until Bushy Park is ours. In the meantime, great good is being done. Boys are being trained to clean pastures, plant bananas, care for cattle, and do a dairy business. Bushy Park, from being a desolate waste, has been turned into the busy home of intelligent industry. This brief account of the estates belonging to the Mission has been given, not because it bears directly upon the Kingston mission, but because it was thought well to place a full report of the financial condition of the Catholic mission before this meeting.

I now come to Kingston. The debt on Kingston last year was £3,300. There was a mortgage of £2000 on Gordon Hall and £1000 on St. Ann's chapel, North Street, and the West St. school property. The other £300, being borrowed from the "Burial Society," did not carry a mortgage. The earthquake came, and practically ruined all our churches and schools in Kingston. It was fortunate for us that there were at the time of the earthquake four Jesuit Fathers on the island, engaged in giving a mission. They saw for themselves what had happened to us, and, full of sympathy for our cause, they returned to the States to do what they could to collect funds to help us to restore our ruined buildings. The result is that we have our schools all rebuilt, and sufficient chapel accommodation for our present needs, and temporary residences for the Fathers and Sisters. This has been accomplished by an expenditure of about £5,000. The mortgage on Gordon Hall has also been paid off, so that, at present, the only debt which remains is the £1000 referred to above, and £300 from the "Burial Society." This £300 was lent at a low rate of interest, and it was the intention of the "Burial Society" not to demand its repayment, but to

leave it as an insurance against their failure at any time to meet their obligations. The Duke Street Convent property, and Nuns' Pen belong to the Franciscan Sisters, and has never been encumbered with debt, as a policy of Mother Paula has always been to pay cash for work done. Alpha Cottage is managed by the Sisters of Mercy. There is a debt of about £900 on that institution.

Mother Paula has spent about £1,200 in rebuilding at Nuns' Pen, and Mother Stanislaus, Alpha Cottage, has spent at least £500; £450 has already been spent upon the country missions. Totaling up the whole amount for repairing and rebuilding on the Kingston mission and the country churches, the sum is not less than £9,000. Here, it is to be noted, that we are at the end of our resources. Charitable people abroad have supplied this money, and we have done our best to use it to the full advantage of the mission in Jamaica. We can scarcely expect our sympathizers abroad to give any more, and, therefore, it is that the time has come when we ourselves must take up the burden and carry it. Surely the remembrance of the kindness of those of our Faith in other parts of the world should not be a detriment to our activity, but an encouragement.

Father Mulry's mission to the States was to collect money to rebuild "Holy Trinity." None of the money which he has collected has yet been sent to Jamaica, and it is safe to say that the amount which he will gather will not be much below £3,000. We have, therefore, cash on hand to that amount. As the estimated cost of rebuilding "Holy Trinity" is £15,000, £12,000 still remain to be collected.

JAPAN.—Because of the persistent rumor that Ours are to go to Japan and take charge of a College in Tokio, the following statistics concerning the condition of the Church in that country will be interesting. An official table of statistics, published recently in a Review in Tokio, while showing that there are 889 Protestant foreign missionaries in Japan, informs us that there are only 243 Catholic priests, and one Schismatical Greek. There are 463 native Protestant ministers of the various sects, and 33 native Catholics, and 150 Greek priests. There are 350 Protestant "nuns,' and not more than 25 Catholic Sisters. All of the latter are Japanese. There are 529 Protestant, 145 Catholic, and 200 Greek churches, with 1,907 Catholic and 689 Protestant chapels. The Buddhist temples are falling into ruin. Out of the 43,000,000 inhabitants, there are only 58,000 Catholics. The priests all belong to the *Missions Etrangères* of Paris. The French Marianists have five free colleges, one of which, at Tokio, has 800 pupils. The Abbé Ecke, who is a Marianist, is a professor in the Imperial University.

MADAGASCAR.—The following consoling figures mark an important advance in the work of civilization and conversion by

our Fathers of the Province of Toulouse, in Central Madagascar. With an increase of but one missionary between the years 1894 and 1904, of 44 Brothers, of 60 Sisters and of 833 native school teachers, the number of pupils educated during that interval has increased from 26,839 to 76,538; the number of Catholics from 61,135 to 128,175; the number of churches and chapels from 370 to 1,179; the number of schools from 443 to 1,358; the number of adult baptisms from 1,197 to 6,475, and the number of infant baptisms from 2,888 to 15,791.

MISSOURI PROVINCE. *Cincinnati. St. Xavier College.*—The Post Graduate Course opened on Nov. 16th, with an attendance of 40 men. Fr. James Meloy, S. J., lectures on Ethics, Fr. James Daly, S. J., on English Literature, and Mr. William Kane, S. J., on Psychology. St. Xavier Branch College, on Walnut Hills, opened with 67 students and five professors. Last year there were 30 students and three professors. We may confidently hope that, next year, the 100 mark will be reached.

School Notes.—At the present writing there are 1170 children in the parish school; and this in the face of the removal from our parish of over 100 families in the past twelve months.

While there is no falling off of attendance in the lower grades, although so many of our little ones have moved away, there has been a most gratifying increase in the upper grades; showing that we are holding the children who formerly slipped from us at the legal working age.

Chicago. Father Marquette.—An event of unusual interest to Catholics will be the formal dedication of a mahogany cross erected to the honor of the Jesuit Father, Jacques Marquette and Louis Joliet, pioneer explorers of the Chicago River and the Mississippi Valley, on the site where Father Marquette and Joliet first stepped on Chicago soil, and where the former spent the winter of 1764–75. The Chicago Association of Commerce appointed a special committee to participate in the ceremonies, and the organization also appropriated $400 for the purpose. The cross, which is to be placed at Robey Street, south of Blue Island Avenue, on the bank of the Chicago River, has been donated by Cameron L. Willey. It is of mahogany, fourteen feet high, and is made of twelve-inch beams. Governor Deneen has promised to be present at the ceremony.

Cleveland. St. Ignatius College.—Father Frederick L. Odenbach, S. J., one of the professors at the Jesuit College of St. Ignatius, Cleveland, Ohio, has invented a new and successful Seismograph. *Louisville Record, May 30, 07.*

St. Louis University.—On account of ill health our Reverend Rector, Father Rodgers, has given up temporarily

the government of the University. His place is taken by Father O'Boyle, late Vice-President, who is acting Rector.

On September 1, the Reverend Provincial, Father Henry Moeller, found it necessary to resign his office on account of failing health. He is succeeded by Rev. R. J. Meyer.

On Sept. 29, Rev. Wm. Poland, of our Faculty, escaped death by a hair's breadth. Struck by a south-bound car almost in front of our main entrance, he was flung forward on the track and then caught and pushed ahead by the second fender before the car could be brought from full speed to a stop. Father Poland was extricated after the car had been tilted with a jack screw, and gave proof of wonderful nerve and self-possession. An ugly cut on the forehead, an injured elbow and several minor fractures in the hands, with sundry other bruises, and a general shock were the painful results of the accident. Fortunately there were no internal injuries.

Ordination. — Thirty-two Theologians received Holy Orders this year from the hands of the Archbishop of St. Louis. The Subdiaconate was given Monday, June 24, the Diaconate on the following day, and the Priesthood on Wednesday, June 26. This is the most numerous class for ordination in the history of the University.

Old Boys win Honors.—Albert A. Donnewald, a St. Louis boy attained the highest honors in the mining department at the Mass. School of Technology. Graduating with honor from the St. Louis University as a member of the class of '03, Donnewald took the course in mining engineering at the Boston school. He has been leader of his class during the four years. Of a class of 312 graduates his thesis was selected as the one to be read at the commencement exercises.

During the last year he was editor of the college paper, and was also appointed editor of the Year Book, turning out one of the handsomest and most complete books gotten up for some time.

The Massachusetts School of Technology, or the "Boston Tech.," as it is oftener called, is confessedly one of the leading schools of technical education in the United States —and for that matter, in the world. Thither go every year the picked men of the Eastern and Western colleges, and the magnitude of its attendance may be guessed at when one learns that the fourth, or graduating class, this year numbered 312.

Alphonse E. Ganahl, is the latest St. Louis boy arriving with laurels. He won the highest honors in the first-year class of the law department at Georgetown University, which carries with it a $50 cash prize. He was one of the youngest in the class, which numbered 125.

He also attended the post-graduate department of the university, receiving an A. M. degree. He delivered the master's oration at the commencement. Before entering Georgetown he completed his course at the St. Louis University as a member of the class of 1906.

In the examination for the admission to practice at the Missouri bar the highest note among all the numerous contestants was won by Jesse Friday, a graduate of the commercial department.

In the City Hospital internship competitive examination, in which no less than 58 young physicians entered the lists, the first and second places were won by H. Kloepper and G. Lyttle, graduates of the St. L. U. Medical, 1907.

In a similar competition for St. Luke's Hospital, L. Nichol, of the same institution, won first place.

Toledo. Golden Jubilee of Father Kramer and Brother Philip.—The Golden Jubilee of Rev. Fr. Kramer's entrance into the Society was appropriately celebrated Sunday, October 6, at St. John's College.

At 9.15 A. M. the various church societies, bearing the regalia and badges of their respective societies, and preceded by the acolytes and clergy moved in procession from the old school to the church, the Reverend Jubilarian viewing the same from the rectory.

The parish is an unusually large one, and it seemed on this occasion that every one turned out to greet the beloved priest, who had labored so arduously among them for 27 years. The sanctuary of the church was beautifully and artistically decorated for the occasion, in drapings of white and gold, while the altar was radiant with innumerable lights and yellow chrysanthemums. In the sanctuary were seated Rev. Fr. Kramer and Brother Philip, who also celebrated the fiftieth anniversary of his entrance into the Society of Jesus.

Solemn high Mass was celebrated, with the chancellor of the diocese, Rt. Rev. Mons. Houch, of Cleveland, celebrant; Rev. Francis Heiermann, S. J., rector of St. John's college, deacon, and Rev. Francis Breyman, S. J., sub-deacon, and Rev. August Hackert, S. J., master of ceremonies. Rev. Nicholas Pfeil, pastor of St. Peter's church, Cleveland, a former pupil of Fr. Kramer, gave a German sermon and paid a beautiful tribute to the venerable Jubilarian.

Rev. J. P. Rosswinkle, S. J., of Cleveland, delivered the English sermon, in which he extended congratulations to Fr. Kramer, and also to Brother Philip, who had performed his services so faithfully in the Society for a half century. A substantial purse was presented to Fr. Kramer and several beautiful gifts.

Toledo. St. John's College. New Addition.—The new addition is a building with a basement and four stories and a half. It was begun Sept. 1906, and was ready for use Sept.

1907. The basement will contain a well-equipped gymnasium. The first floor has three class-rooms, a library-room with gallery, and an office-room for the prefect of discipline. The second floor is for the study of physics, consisting of a lecture-room seating 150, and all modern arrangements for demonstration in physics, laboratory, dark-room, instrument-room. The third floor has, besides three classrooms, a spacious hall for the study of chemistry. The highest story, extending through to the roof and provided with a gallery, contains floor-space of over 5,000 sq. feet for museum purposes. A part of this museum is intended for the coin collection, the most valuable part of which is a collection of Roman coins, dating back to 300 B. C., and comprising over 1,000 pieces, recently obtained from the Vatican Library; besides, there are about 2,000 other coins. Another compartment of the museum is set aside for the meteorological observatory. On the roof the meteorological instruments have been mounted.

The outward appearance of the building is stately and imposing, offering from the top of the roof an excellent view of the city of Toledo. The tower, a pleasing feature of the building, contains a large clock with three dials made of ground plate glass, and striking every quarter.

NEW ORLEANS PROVINCE. *Augusta. Sacred Heart College.*—On Sept. 8th Father Sherry was installed Rector of the Sacred Heart College. He came from St. John's College, Shreveport, La. Father Wilkinson, our former Rector was named Superior of Shreveport.

Our Fathers came to Augusta more than thirty years ago. In 1873 a parish was offered us by Bishop Gross. This same Bishop also built Pio Nono College in Vineville, near Macon. The institution was managed by secular priests. It was intended to be not only a College for Catholic students but also a Seminary for the priests of the Diocese. Some of the priests now in the Diocese of Savannah received their education there. The zealous prelate hoped that this College would strengthen the Faith among the Catholics and disseminate it among the Protestants. There were, however, many and grave obstacles to the success of the plan. After about fifteen years existence the house and surrounding property came into the possession of the Society. In 1886 Pio Nono College became St. Stanislaus College, and has been ever since the Novitiate of our Province.

Our College of the Sacred Heart was opened in 1900, just seven years ago. In Dec. 1902, Father O'Shanahan, the first Superior, was succeeded by Father Wilkinson, who was made Vice-Rector of the College and Prefect of Studies.

In 1902 the college opened with 97 boys. The number has steadily increased, until to-day we have 126 students on the list, exactly the number we had at the same time last

year. Very nearly half this number are Protestants. One of the many difficulties we have to contend with is to get the students to complete the course. Many of them would gladly receive the A. B. degree, but at the cost of less labor; and as we have no commercial course, and hence give no degree in science, our graduates are necessarily few.

Grand Coteau. St. Charles' College.—On Aug. 2 Father H. S. Maring was made Rector of St. Charles College, succeeding Father E. Mattern, who takes his place as Rector of the College of the Immaculate Conception, New Orleans. Since the burning of the college, several towns in the neighborhood have asked to have the new one put up within their limits, and have offered inducements to that effect. This matter is at present in the hands of Very Rev. Father General.

Burning of St. Charles' College.—I am sending you a brief account of the fire which totally destroyed St. Charles' College, Grand Coteau, on Monday July 8th, 1907. It was a disaster in every sense of the word, and from every point of view. It not only deprived of their home a community of twenty Fathers and Brothers, many of them old and helpless; it moreover utterly consumed everything that we could call our own, after twenty years of hard work and untold sacrifices.

The fire was discovered by passers-by at 12.30 P. M., whilst we were sitting at table. It started on the roof, and was evidently caused by sparks coming out of the kitchen chimney, and falling on the shingles of the roof, which had been rendered doubly inflammable by three weeks of an unbroken drouth. It became apparent after some futile efforts, that nothing could be done to save the building, which unfortunately was the reverse of fire-proof. The water supply was inadequate; but even if it had been plentiful, the hose, for want of sufficient pressure, could not have been turned with any effect on the fast spreading flames. The large church bell was tolling in the meantime, and calling the people from far and near to our assistance. This assistance was perforce limited to carrying out some books and records, the ornaments of the domestic chapel, and a few pieces of furniture and kitchen utensils. Nothing else was saved. From the linen room at the top of the building, down to the cellar below, everything was consumed, almost in as short a time as it takes to tell the mournful tale. The school library on the third floor, the house library on the second floor, together with the select theological, philosophical, mathematical and scientic library of the old scholasticate, all the scientific apparatus, instruments and machines on the first floor, were reduced to ashes. We could only look on and regret; the raging flames allowed no one to approach. In much less than an hour, the four walls alone were visible above ground,

flanked on both sides by the pillars that had supported the galleries, and that looked like sentinels keeping watch over the ruins. The famous old clock, which for half a century had broken the silence of Grand Coteau every quarter of an hour, fell from the top of the house into the seething mass of flames sounding its own death knell, and its once melodious bells are now a shapeless lump of molten metal in the midst of the debris. The community bell likewise rang a last time, as it fell to the ground from its wooden frame. Truly old St. Charles' College had disappeared forever. Thanks be to God, we had no accidents to deplore.

If the crowds of men attracted by the tolling of the church bell could do nothing to save the college building and its contents, they rendered valuable assistance in preserving the parochial church from a similar fate. This church, a beautiful frame building, erected 26 years ago, stands at a distance of 50 feet only from the burned college, and was in imminent danger from terrific heat and the rain of sparks that fell upon it. The efforts made to save the church were truly heroic. Water was thrown continuously on the blistering boards of the sacristy and bell tower, and work was not abandoned for a moment, in spite of the unbearable heat which resulted in several prostrations. While the men, white and black, were working, the women and children were praying with touching piety and fervor, and the Sacred Heart of Jesus, whose name the church bears, heard their prayers and spared his temple. Four large pecan trees stood between the college and the church, and no doubt they had also their share in the preservation of the church. Their charred trunks and withered branches and leaves, show how they bore the brunt of the fire and served as a screen to the church. If they die, it will be in the noblest of causes. The church then was saved, and this was not a little consolation in the midst of our sadness.

The fire in the college building had almost burned itself out, when suddenly a terrible wind storm broke loose over our heads and torrential rains fell, accompanied by unusually violent phenomena of thunder and lightning. Had the storm come an hour earlier, it might have saved the college. As it was, it added to our misery, as we had to move about in a half a foot of mud and water, and had to witness the destruction by water of several of the articles rescued from the fire. The 8th of July, 1907, will never be forgotten by the victims of the Grand Coteau fire.

I need not add that that cheerless day was succeeded by a cheerless night. Supper was not missed, as no one thought of it; but rooms and beds were missed, and had they been on hand, the glowing embers and crumbiing walls, together with the day's memories would have given little opportunity for sleep and rest. Finally shelter was found for all, our charitable neighbors importuning us to accept their hospitality. The next day the exodus began, and the community

was dispersed through the other houses of the New Orleans Province, only a handful of Fathers and Brothers remaining in temporary lodgings around the college. The guardian angels of the place must have registered some sad farewells at the moment of departure.

The college building which was destroyed on July the 8th 1907, dated back to the year 1837, its cornerstone being laid on the feast of St. Ignatius of that year. It was erected amid difficulties of all kinds, and was ready for occupancy on December 3rd, 1838. It was an imposing looking building on account of its height, its vast galleries and rows of gigantic pillars. It was to be the first of a series of buildings in the plan of its architect, Father Point, S. J. ; but the plan was never carried to completion. It was not a comfortable building, and the large halls of which it originally consisted, made poor living rooms when partitioned off. For many years it was the only building constituting St. Charles' College and boarding school. In 1857 a second building was erected, known under the name of the new college. It was destroyed by fire in 1900. In 1891 St. Charles' College ceased to exist as a boarding school, and became a house of studies for our philosophers. The fire of 1900 broke up the scholasticate, and since that time Grand Coteau College has remained only a day school for the youth of the neighborhood, and a health resort for our aged and invalid fathers, scholastics and brothers. At the beginning of this year 1907, word was received from Very Reverend Father General that Grand Coteau should be reopened once more as a boarding school, and preparations were already being made for new college buildings, when the fire of July 8th took place. May the trials and crosses of the past have earned for us an abundance of heavenly blessings for the future! *Letter from Fr. E. Mattern, S. J.*

Our Colleges are doing remarkably well. The College of the Immaculate Conception numbers already 346 day-scholars, Spring Hill has 220 boarders, Augusta over 100 day-scholars ; the other colleges are also in a prosperous condition.

The Cadet Corps which, for the last six years, has been a feature of the College of the Immaculate Conception, New Orleans, has been disbanded. It was found that the time given to drilling could be spent more advantageously in study.

NEW YORK. *St. Francis Xavier's. New Rector.*—On September 15th, the Rev. Thomas J. McCluskey, S. J., was installed as Rector—succeeding the Rev. David W. Hearn S. J., who has gone to Boston College, as Prefect of Studies.

Consecration of Rt. Rev. John J. Collins, S. J.—On October 28th the Rev. John J. Collins, S. J., was consecrated at St. Francis Xavier's as Bishop of Antipolis.

The Most Rev. John M. Farley, Archbishop of New York was the consecrator, and was assisted by the Rt. Rev. Charles E. McDonnell, Bishop of Brooklyn and the Rt. Rev. Thomas D. Beaven, Bishop of Springfield.

There was a very representative congregation present. In the sanctuary were the Bishops of Savannah, Buffalo, Newark, Trenton, Fall River, Mobile, and the Auxiliary Bishop of New York. About sixteen Monsignors were present and more than a hundred priests. The sermon was delivered by the Vicar General of New York, the Rt. Rev. Monsignor Mooney. The music under the direction of Fr. Young impressed the clergy and prelates so favorably that they wished the Holy Father could have heard it to have his soul delighted by the perfect manner, in which his decree on church music is carried out in St. Francis Xavier's.

After the Consecration there was a dinner served at the Catholic Club. There were about two hundred guests present. Besides the clergy there were a number of distinguished laymen, who had helped Jamaica in the recent distress occasioned by the earthquake.

During the after-dinner speeches the Most Rev. Archbishop of New York paid a glowing tribute to the Society for its work in the Colleges and in the Missions. Bishop Collins spoke of his field of labor and expressed his joy at being sent back to work with such a devoted band of men as are the Jesuits in Jamaica. Fr. Mulry in replying to the Toast 'The Jesuit Missionary' said that though he had been fourteen years in Jamaica he would gladly return to his dusky flock for fourteen more years, if the Lord would spare him that long and not yield to the allurements of New York and its missionary opportunities.

The Very Rev. Joseph F. Hanselman, Provincial of the Maryland–New York Province, answered the Toast 'The Episcopate and the Society of Jesus.' He insisted especially on the two points, that the attitude of the Society to the Episcopate is, and always has been, an attitude of unswerving loyalty and devoted co-operation. He was listened to with wrapt attention.

The great orator Hon. Wm. Bourke Cockran, in answering the toast 'The Laity' insisted on the tremendous power of the Catholic laity for good.

When Bishop Gordon, Bishop of Thyatira and Vicar Apostolic of Jamaica, retired from his position in this island early in last year, owing to failing health, and Father Collins arrived in the colony as Administrator Apostolic, it was stated that he would, at no distant date, be advanced to the dignity of a Bishop, and the news of his appointment has not been altogether unexpected. Antipolis of which Father Collins has been made titular Bishop, is in the southern part of Asia Minor, at the head of a small bay.

Bishop Collins' work in Jamaica is well known and hardly needs to be recapitulated here. He first arrived in this colony in the early part of 1894, along with Father Patrick Mulry and the late Father Rapp. They were the first American Jesuit priests sent to the island after this mission had been taken from the charge of the English Province of the Society of Jesus and transferred to the jurisdiction of the Maryland–New York Province. Under Bishop Gordon, Father Collins labored in Jamaica for eight years, and during that period he was mainly responsible for much of the development which had occurred in the country missions, where he used to officiate. He returned to the United States in August, 1902, and after serving some time on the mission band, he was appointed Rector of Fordham University. He directed that institution for a time, and then, on the retirement of Bishop Gordon, Father Collins was appointed Administrator Apostolic. He arrived in Jamaica, for the second time, on the 11th of March, last year, and has been working quietly, but energetically, since that time. He is now confronted with the colossal task of rebuilding Holy Trinity Church, but as he stated a short time ago, although it is a terrible task, they must face it in the near future, and try to make the new Holy Trinity even more beautiful than the church which was destroyed by the calamity of last January.

The *Daily Gleaner*, a Kingston newspaper, in an editorial gives the following true and beautiful estimate of the new Bishop's character. "A man of simplest habits, of extreme modesty, and of the most transparent sincerity of character, Bishop Collins, we may be sure, never looked forward to becoming a member of the hierarchy which rules the Catholic Church. Being a Jesuit, he knew that the chances of his ever being anything but a simple priest were very remote indeed; being a devoted Catholic, it is probable that all his ambition was to perform his work as a priest to the greater glory of God and of his Church. But promotion has come to him, and the Catholics of Jamaica are glad. They have known all along the character of this man, and knowing him they have loved and respected him. When he left Jamaica some five years ago, for good, as it was then believed, there was a feeling amongst the Catholic community, that the Church in this colony had suffered a great loss, while thousands wept at his departure, as at that of a personal friend. The outsider was somewhat at a loss to understand the reason of all this emotion, but, indeed, only those who had come into close contact with Father Collins could understand it. To inspire lasting friendship and sincere regard one must be possessed of a deeply sympathetic nature, of rare kindliness of disposition, of patience, and of a high standard of honor: but these qualities are not easily dis-

cernible when to them are allied that modesty which almost aims at self-effacement. Therefore the outside public took no interest in the departure of one who to them was known by name only. To-day, however, their curiosity is more alive, for Bishop Collins, by virtue of his position, has become a public personage in Jamaica; while those who have had to do with him in public affairs since he has been Vicar Apostolic have been won to a sincere appreciation of his qualities as a man." Bishop Collins is the first American to rule over the Ecclesiastical affairs of Jamaica, and the first of those who have made their studies at Woodstock to be honored with the episcopal dignity.

Kohlmann Hall. The Messenger of the Sacred Heart.—The increase in subscriptions is wonderfully steady and large. On one day alone there were 350 new ones. In the week from Oct. 20 to Oct. 27, the total was something over 1100. Over 40,000 copies were printed for December.

Blackwells Island. Church of Our Lady, Consoler of the Afflicted.—On Oct. 10, fully 10,000 people crossed the East River to witness the imposing ceremonies of the laying of the cornerstone of the Church, of Our Lady, Consoler of the Afflicted. Right Rev. Thomas F. Cusack, D. D., Auxiliary Bishop of the Archdiocese of New York officiated. The exercises began with the procession from the Workhouse to the site of the proposed church, where the ceremonies were held. The vested altar boys of the Island led, preceded by the cross bearer, and followed by young girls dressed in white. Then came members of the St. Vincent de Paul Society, the Ancient Order of Hibernians, the Holy Name Society, the Catholic Protectory Band, the Cathedral Band and the Color Guard of the Fourth Degree. Knights of Columbus, who acted as a guard of honor to the Bishop. The Bishop in full canonical robes, came next, accompanied by his Secretary, Rev. Jos. Donohue, Very Rev. Jos. F. Hanselman, S. J., Rev. Thomas M. McCluskey, S. J., Rev. Father Campbell, S. J., Very Rev. Dr. McMahon, of the Church of the Epiphany, Rev. Francis Barnum, S. J., former Chaplain on Blackwells Island, and the Rev. M. A. Noel, S. J., the present Chaplain.

After the laying and blessing of the cornerstone, short addresses were made by Hon. John Sibley Whalen, Secretary of State, Bishop Cusack and Father Barnum. The Secretary of State spoke in part as follows:

"The erection of a Catholic Church on this island to meet the requirements of the aged, feeble and infirm is an act that challenges competition. The Catholic men, members of that great Christian Army, the Knights of Columbus, who started the fund for this building and whose generosity has made it possible for the good and faithful priest in charge, Father Noel, to proceed with the new edifice, have taken pattern by the example of Christ, who did not confine the

giving of benefits to the few, but gave them to all the people.

The building of a Catholic Church here, where the 2,000 inmates, many of whom are passing into the loneliness of the night, can worship without imperiling body and life, is an inspiration to all who can freely give of their means, for it teaches them that benefits well placed are the largest share of their fortune.

In this fast moving age it is well that we should pause and consider the desirability of giving where it is most needed. In this great city of wealth we daily see instances of gifts, some mounting into the millions. We hear and read about the vast expenditures of money for all sorts of charitable purposes, at least the gifts are made in the name of Charity. The public press cites the giving of great libraries and the erection of halls of science. If a man of wealth pays $100,000 for a box in the Metropolitan Opera House, great newspaper display is given to it. Some people get unlimited public attention by spending large sums of money on the burial of their dogs. All of this is done for ostentation and display. This monument to true christian charity has been begun without notice or display. The donors have quietly, and without hope of public reward or attention, gone about their work for the benefit of those to whom the world has not been kind. This is typical Christian Charity.

On this island, set apart for the comfort of this great City's unfortunates, who have undergone poverty, sickness, pain and grief, this church will soon rear its head. The thoughts of misery here will be obscured by this kindly act upon the part of those who truly sympathize with the afflicted. The people who will worship here are bereft of the goods of this world, but they will never forget those who have thought of them in a way that shows love and veneration.

Their minds may revert to other days, when they knew the benefits derived from having a share of what adds comfort to life; they may turn to tears when they ponder over their somewhat lonely home; thoughts of former friends and companions may bring sadness, but in all of their poverty they have the happiness of knowing that Mother Church distributed among them the consolation of religion, and that is greater riches than the world can bestow."

Bishop Cusack was the next speaker. He appealed to the people for funds, the need of which he emphasized by declaring that, "No Spot in Christendom needs a house of worship more than we do right here on Blackwells Island." He reminded his hearers that the pastor of the 2,000 Catholic inmates of the City Home, was one of the few Clergymen in the world, who could not appeal to the members of his congregation for financial aid.

After Father Barnum's address, Father Noel got up to announce that he was going to auction off the trowel with which the Bishop had laid the cornerstone. It was bid on by Mrs Mary Kinsella, a member of Court Genoa, Daughters of Isabella, who offered $175 for it. The vast crowds cheered the earnest Catholic lady, the Clergy joining in the applause.

The idea of erecting a new Catholic Chapel for the poor of the Island was first conceived by Father Barnum, who succeeded in interesting the Knights of Columbus in the matter. When Fr. Noel was appointed chaplain he contintinued to work for the new chapel, and the success of their efforts is shown by the actual beginning of the work.

At present, as for many years past, Catholic services for the Almshouse inmates are held in an ill-ventilated hall on the second floor of an old ramshackle building, with outside stairways. The climbing of these stairways has long been a perilous task for the old and infirm, and scarcely a Sunday passes without an accident.

The plans for the new Catholic Chapel contemplate a specially designed structure. The entrances will be on a level with the walk, in order that the cripples and wheel-chair invalids may find easy ingress and egress, many of the latter being unable to attend Mass at all. One side of the proposed Chapel, having no pews, will be reserved for the especial use of the wheel-chair invalids, and a portion of the sanctuary rail will be so built as to allow them to receive the Blessed Sacrament without leaving their wheel chairs. Set in the walls will be confessionals adapted for the deaf, while on the pews will be placed knobs to enable the blind to find the pews set apart for their especial use, without disturbing the rest of the congregation.

Of course to complete a church or chapel of the size and design contemplated will require about thirty or forty thousand dollars, but the money will be forthcoming and there is no fear that the amount will not be realized. Everybody is interested in the work.

The city officials and officials of the island have been very kind to the chaplain in his efforts to erect a new chapel. The city has generously given the use of the ground, and the island officials gave permission to have the foundation work done by the Workhouse inmates. The stone for the foundation is also donated by the officials. Besides this, many of the officials, Protestants as well as Catholics, have privately given contributions for the building of the Chapel. The building will be 70 feet wide by 160 feet deep. It will be cruciform, of Gothic architecture and will be built of stone. Father Noel has secured 160 pews and 35 doors from the old St. Michael's church at Ninth Avenue and Thirty-first Street.

The new chapel is intended exclusively for the inmates of the Almshouse. There are already chapels for the Catholic inmates of the Workhouse and Metropolitan Hospital. There are on the Island nearly six thousand Catholics. In the Almshouse there are 2300 Catholics, most of whom are old and crippled, and it is for these that the new chapel is being erected.

Even the inmates of the Almshouse are anxious to assist in the erection of the building, many of them, depriving themselves of little luxuries such as tea and tobacco, turn over to Father Noel whatever money they receive from friends and visitors. May God bless the good work. *Letter from Father M. Noel, S. J.*

PHILADELPHIA. *St. Joseph's Church. Work among the Sailors.*—A correspondent writes. "Father Whitney is untiring in his attention to the "tars," and already is known along the wharves as the "Sailors' Priest." This good work has been going on for fourteen years, and was begun, I understand, by Father John Scully when he became Superior of St. Joseph's." A committee of the St. Vincent de Paul Society sent the following report last Oct. to the *Catholic Standard and Times* of Philadelphia.

"The sailors' committee attached to the St. Vincent de Paul Society have the honor of presenting their report for the past nine months: 410 visits to ships entering the Delaware and Schuylkill rivers; 825 rosary beads distributed to sailors; 756 Sacred Heart badges; 474 scapulars; 5,734 Catholic magazines and papers; 82 men sent to devotions; 113 men to confession; 7 men took the pledge; 1 man made First Communion, (57 years of age); 309 men enrolled in League of the Sacred Heart. We might say that this work is done by men after their daily labor is over, with the exception of a few hours on Sunday morning, which are occupied in getting the men off different ships to Mass. Since our last communication to you regarding the shortage of reading matter we have received quite a number of Catholic magazines, but the amount is not sufficient for the committee to carry on their work. We make another appeal, and would ask our Catholic families to send us what magazines and papers they can spare, not only English, but German, French, Italian and Spanish, as we visit all ships, and the majority of the ships carry a mixed crew made up of the different nationalities.

The men on this committee are devoted to their work and nothing gives them more pleasure than to gather these men together, especially those who have been away from their duties for years and take them to good Father Whitney, at St. Joseph's, Third and Willing's alley, who was once an officer in the English navy some thirty-seven years ago, and who thoroughly understands the ways of sailormen. Our

committee to-day noted four ladies connected with the Protestant mission going aboard the ships distributing their magazines and papers. This is not a work for women, as most sailors detest meeting the gentler sex when it comes to religious matters. We would again call the attention of of our Catholic families to this grand work and would ask them to help us as much as they can."

PHILIPPINE ISLANDS. *Missionaries to the Philippines.*—The Maryland-New York Province has sent to the missions of the Philippines three of its members chosen from among a number of volunteers. The new missionaries are the Rev. William M. McDonough, of St. Francis Xavier's College, N. Y.; the Rev. Thomas A. Becker, of Fordham University, and Mr. John J. Daley, a professor in the University of Georgetown. They left New York for their new field of labor on June 25.

Manila. The elections.—The elections for the Assembly here were a greater farce than even the government had anticipated. Only 7000 out of 40,000 possible voters cast their votes in Manila, and despite the fact that a large number of Americans voted, two of the biggest rascals in the town were elected for the coming Assembly, Gomez and Guerrero. It was a hard rap on the Americans and they did not hesitate to express their feelings in the public press. The Nationalist (or independence party) took confidence greater than ever at the victory and had an enormous parade in town, in which the Katipunan (Insurrection) flag was everywhere and the American flag nowhere. This was too much for the Americans, so they held a big massmeeting last Friday (Aug. 23), and the commission passed a law forbidding the use, in any shape or form, even on cigarette packages of the emblems of the Katipunan or Filipino Republic flag. That settles it. The Americans have told them—though indirectly—that there will be no independence, at least for a few centuries after the present generation is in the grave.

Reception to Archbishop Harty.—The Archbishop met with a wonderful reception. Organizations of various kinds had their plans arranged, and, as they knew the country, they knew what to do in case it rained, and rain it did in torrents. The ship arrived at daybreak, and the Delegate left in a launch to meet the Archbishop at about six o'clock July 30th. The rain was then at its heaviest. An hour later about twenty launches, some with bands of music and all prettily decorated went down the Pasig and out to the break water where the Archbishop's ship was at anchor. A signal was given from the Cathedral, and all the bells of the churches in the city began to peal. As the Archbishop went down the stairs at the side of the ship to the launch in waiting for him, everything in the harbor and on the shore

as well that had a steam whistle, blew it to its highest capacity and succeeded in making an uproar something like that I heard on the Hudson at midnight of December 31. On landing in the city the party proceeded to the Cathedral, great numbers in carriages, thousands with umbrellas and more thousands without. At the Cathedral the Te Deum was sung and the Archbishop gave his blessing to all. The Governor was present in the Sanctuary. On leaving the Cathedral, the Archbishop's horses, scared by the brass bands, became restive, and almost unmanageable. Whereat an American called out, "Let's pull the carriage ourselves," the horses were removed, and a crowd of Americans, Spaniards and Filipinos dragged the carriage in the pouring rain to the Archbishop's house, two blocks away. Fr. Villalonga the Director of the Blessed Virgin's Sodality was among the crowd at the carriage pole, most of the young men being members of his Sodality. The following Sunday there was a public reception in the Archbishop's Palace, and as the local American paper said, everyone was there, Catholic and Protestant, Jew, Freemason and free-thinker. Two weeks later the Archbishop preached at the 10 o'clock Mass in the Cathedral, the Mass of the American Congregation. A choir of 100 male voices rendered Perozi's Mass "Bendicamus Domino" assisted by an orchestra of 40 pieces. The Archbishop selected this occasion to give with all solemnity the Pope's Blessing to the Philippines. Most of the singers were from the Ateneo, including a number of Fathers. The congregation, so those here longer than myself told me, was the largest ever assembled in the Cathedral. They represented every creed as well as every walk in life. There were numerous officials, army and navy officers and hundreds had to remain standing. It was a magnificent tribute to the Archbishop who is the most popular among all classes of any individual in the Philippines. Fr. Semmes left to-day for Zamboanga, Mindanao, where he will be stationed. Fr. McDonough is stationed here in the Ateneo, engaged in work of the ministry with myself. He has no class. I have only half an hour. Mr. Daley is also located at the Ateneo teaching two hours and a half in the morning and an hour in the afternoon. *Letter from Father Philip M. Finegan, S. J.*

Students Dormitory.—The Manila Student's Dormitory is an incorporated association whose primary object is the establishment of homes in Manila for students coming from the Provinces to attend the Government Schools.

With the improved facilities afforded during the last few years for the acquirement of secular learning, great numbers of young men and women are flocking to Manila to avail themselves of the opportunities offered. Both parents and children make great sacrifices to attain this object. The former send their children to the Capital at great expense,

in order to fit them for the wider field of activity and usefulness which the future opens out to them; though they are not without anxiety lest the education sought for may be purchased at the cost of a greater boon, the purity and innocence of childhood. The children on their part separate themselves from the home circle and prepare to endure privations. Many have to live in unsanitary quarters, with unwholesome food and without convenience for study. Inexperienced and undeveloped in character, they are surrounded in the meantime by a thousand dangers to which life in a great city exposes the morals of the young. Hence His Grace, Archbishop Harty, has caused this association to be organized for the purpose of establishing dormitories in Manila for the benefit of those who care to avail themselves of such hospitality. Wholesome food, comfortable and sanitary quarters, study halls, libraries and reading rooms, gymnasia and recreation grounds are among the inducements offered them; and every effort will be made to surround them with the good influences of home. The price for board and lodging will be $10, per month, payable in advance, exclusive of laundry charges. However a second division will be established in each dormitory for those who cannot afford to pay $10, and who will be satisfied with inferior accommodations. The price in this division will be $8.50. Father James P. Monaghan is the Moderator of the dormitory.

In connection with this subject Father Philip Finegan writes: There is a large number of these dormitories in the various central cities of the Island, some conducted by Protestants, others without any religious supervision. Fr. Monaghan has the honor of having begun the first Catholic dormitory in the Islands. The boys go to their duties regularly, though many of them, 18 and 20 years of age, have to be prepared for their first confession and communion. They have also their regular catechetical instruction, a difficult as well as a most useful work, for many of them are filled with protestant ideas and are familiar with all the old stock difficulties against the church, and just as unfamiliar with their answer. The Government has established in Manila a dormitory for girls, which it partially supports. These girls receive weekly instruction in catechism from Fr. Monaghan and are nearly all members of the Sodality of the Children of Mary, of which he is the Director. Besides the Boys Dormitory, Fr. Monaghan has also an association called "The Harty Club" for boys, who are boarding in private families in the city. A watchful eye is kept on the spiritual needs of these lads; they receive their instruction in catechism and frequent the Sacraments.

Our schools opened on June 18. The Ateneo has about 1300 boys. Father Rector was obliged to refuse about 200 boarders for lack of room.

Vigan. — At least six Fathers of the Congregation of the Immaculate Heart of Mary from Belgium are expected in September, to take charge of the Lepanto-Bontoc province, the home of the Igorrotes, and of the province of Neuva Viscaya, where there are some 12,000 or 15,000 Catholics without a priest. Reports from our Fathers in Mindanao, as likewise Bishop Dougherty's report, after his visitation to Iloco Norte, the home of Aglipay, affirm the disintegration of the Aglipay schism. In Butuam, Mindanao, where our Fathers were subject to much bad treatment by the Aglipayans, and were without any protection from the municipality, the members of a new Municipal Board took a leading part in the ceremonies of Candlemas Day. About two months ago the disciples of Williams were quite active distributing tracts and protestant papers in the High School. Several of the Knights called my attention to the fact and I in turn informed the Bishop. We called on the Superintendent, who, though a protestant, is quite favorable to Catholic interests, or perhaps I should rather say, to school interests. The result of our visit was very satisfactory. The Superintendent promised the Bishop that he would expel any boy who should continue this kind of propagandism, and needless to say the evil stopped, as far, at least, as the High School was concerned. The universal History used in the High School is Myers. About a month ago several of the boys informed me that the professor of History had made peculiar statements with regard to religious subjects. At the same time I received a letter from a boy in one of the neighboring towns, in which he informed me that the teacher in his class had declared that Methodism and Aglipayanism were one and the same thing. The boy objected that they were not, because the Methodists did not believe in images and the Aglipayans did. The teacher, an American by the way, insisted that they were the same, giving as a reason that neither party believed in the Pope. A lively debate was in progress when the teacher changed the subject. I brought these incidents to the notice of the Superintendent, and I think these teachers will be a little more careful in the future.

I had an election for the Knights of the Cross, the younger boys Sodality. On the vote for Vice-President, although only about 60 boys were present, 92 votes were cast. I wonder if coming events cast their shadow before. Explaining a little later to some of these boys in Catechism Class the effects of Confirmation, how it strengthens us against our enemies, I asked "Now who are the enemies to our faith in these Islands to-day?" and received the prompt answer, "the Americans."

The work of the Sacred Heart in Magsingal continues to go on nicely. Thanks to the parish priest of Vigan I have

been able to visit the place once a month. On the 13th of August, we had Solemn High Mass, enrollment in the scapular of one hundred members, blessing of banner and procession. The Mass was sung by the writer and the sermon was preached by the pastor of Bantag, the town adjacent to Vigan. The choir was made up of the young people of the town, assisted by the Magsingal band. I hope the good work will continue. *Letter of Father Thompkins.*

ROME. *Death of Cardinal Steinhuber.*—Cardinal Steinhuber had his apartments on the first floor of the German College, two of his rooms being directly under those of Father General. It was in his study that he died on the feast of St. Theresa, 15 Oct., 1907.

The Cardinal had made two days of his retreat when a cold prevented his doing more for the time being. He was particularly liable to cold and bronchial troubles.

On Monday, 14 Oct., Father General, as he occasionally did, went down for a while during noon recreation. He found his Eminence up and quite bright. "He talked more than I did," said Father General. The cold, however, proved a heavy one. The doctor came, a consultation of doctors was held; the Curia were told at supper recreation that the verdict was, "no hope." Double pneumonia had set in. Besides, the Cardinal was 82 years of age.

Tuesday just before Examen the members of the Curia were notified that the Last Sacraments would be administered immediately. All gathered in the Curia chapel and waited with candles lighted for the preparations below to be completed. A little after noon, the procession formed to accompany Fr. Freddi, the Spiritual Father of the Curia and the Cardinal's confessor, with the Blessed Sacrament. The Viaticum was administered in the presence of Father General and the Curia. Some of the German students were in the antechamber. His Eminence appeared to have no difficulty in swallowing. After the Blessed Sacrament had been brought back to the Tabernacle, the Curia again went to the sick room and Extreme Unction was administered. After this the end came rapidly. One might say the Cardinal was already in his agony. The Italian Substitute was told off to be in the sick room from 2 to 3, to be followed by another Substitute from 3 to 4. At 3 the end was evidently so near that the Italian Substitute decided to remain. After a short while he had Fr. Freddi called, and the Rector of the German College notified. Father General also was present during the reading of the last prayers, with a good number of others. Fr. Freddi read the prayers, faltering and almost breaking down several times. He had finished all and was waiting a few moments, when the brother declared the Cardinal dead. The "Subvenite" was said immediately. During the other prayers, the Cardinal had been breathing

heavily, turning his head at each breath to the left. This motion gradually grew less marked and finally ceased, the breathing stopping almost immediately. This was almost the only sign of the end. It was more like one's falling asleep after a struggle with pain than anything else. It was 4 o'clock in the afternoon.

The Holy Father sent his private Chaplain, Mons. Bressan, with the Apostolic Benediction. His Eminence told him to say to the Holy Father that he died a true son of the Society of Jesus, and as the Society is devoted to the Holy See, a true, obedient son of his Holiness. This sentiment he had expressed before to some one in the morning, insisting on the fact, which evidently gave him great consolation, that he died in the Society and her true son. He repeated how grateful he was for all the Superiors of the Society had done for him, the Pope included, "Who is," he said, "Superior of the Society."

Fr. Freddi recommended him to be resigned to the holy will of God. "Why," he replied, "that ought not to be hard for us, who so often say 'Fiat voluntas tua.'"

Tuesday at supper the suffrages were announced, three Masses or Communions from each member of the Curia. The notice had nothing peculiar, being quite in the ordinary form used for a Father of the Society.

Thursday morning the office of the Dead was recited by the German students in their Church, and Mass—a solemn Mass—was sung by Father Rector. The body was not present.

The solemn function took place in the Church of St. Bernard, in which parish the German College is situated. A large number of prelates and religious was present, the little church being quite full. The Mass was sung by a prelate, the absolution given by Card. Cassetta. The Sistine Chapel Choir rendered the music, which was much appreciated.

The body was laid in a 'loculus' of the Curia tomb in the cemetery beside the Church of St. Lawrence. Father General and the Assistants, with a few others, accompanied it to its last resting place.

Cardinal Steinhuber had lived a very retired life, working, however, all the time. There must have been very little, humanly speaking, to render the dignity forced upon him pleasant. He had few visitors and could not be much known. He was very seldom even in the Curia recreation, during the past year not more than two or three times. One cannot help thinking that this world contained little for him to detach himself from when the summons came.

The Curia.—During the absence of the Curia in the hot months, several new living rooms were fitted up on the second floor above Fr. General's. The Procurator General now occupies the suite on the corner of the first floor above Fr. General's. His bedroom is the antechamber to the room in which Fr. Martin died. The room itself is his office.

Where the Italian Substitute was is Bro. Celli's room, the porter of this floor. Where the German Substitute was is Bro. Prieto, the third member of the "Procura Generale." The rooms added to the Curia were formerly used by German students, or by visiting fathers. All the Curia part of the house is now separated from the rest by locked doors, except the refectory, which is necessarily outside the Curia cloister, being in the basement. Other improvements also have taken place, among which a bath-room with an apparatus for hot water is not the least.

On July 31 we had the Benedictine Abbot of St. Paul's, a companion, and the celebrant of the pontifical Mass in the Gesu at dinner. No talk. This, I understand, is the only day we have non-Jesuit visitors at table in the Curia.

Our "villeggiatura" began on Aug. 1. On that day we left Rome for Mondragone, Frascati, in parties of five or six, where we remain until September. Here, too, we have no talk at table. But the recreation is most pleasant. Father General is never absent. The Assistants are seated on one side of the table, the rest of us on the other, and Father General at the head.

For two weeks there we had "vacations." This means freedom from consultations, but not a cessation of business. The respective officials went privately to Father General for his decision. Letters were written and everything else was as usual.

The return to the city was on Sept. 24. The retreat began the night of Oct. 1, ending on the 10th. Father General said the Culpa for the community. All made the retreat at the same time, the brothers having the points given by Fr. Arendt, of the German College.

Note on Fr. Frisbee.—It was with a sense of the deepest grief that we heard of our loss in the death of Father Frisbee. Those who enjoyed his direction, as their spiritual Father, will know best what they have lost in him. The Society at large knew the WOODSTOCK LETTERS, as the most taking publication of its kind, one of universal interest. Father Frisbee's cheerful zeal, his pleasant and courteous insistence with correspondents, would seem to have created a fund of most varied edification for its pages. Those who remember him in his earlier years when, as beadle at Woodstock, he would rouse "the men of good will," as his notices ran, to root up stumps, level hills for lawns, build bridges, and offset the damages of wind, water and weather, have seen in him to the end the same insinuating influence, making sunshine out of cloudy days, and success out of difficulties. His deep piety then, when he had come but recently from the cold atmosphere of Protestantism, was a fair augury of his subsequent work in the scholasticate. We have no doubt but he has left on many the impress of his amiable piety and buoyant zeal, in the service of God

and of the Society. R. I. P. *From a Letter of Father Thomas Hughes.*

The Exercises at the Vatican.—The Spiritual Exercises were held in the Vatican palace in the Hall of the Countess Matilda, during the month of July. The Holy Father was present at every exercise to hear the eloquent and impressive words of Father Remer, S. J. With His Holiness were present also Cardinal Merry del Val, Mons. Bisleti (Maggiordomo), Mons. Misciatelli (Master of the Sacred Palaces), Mons. Sacrista, Mons. Gasparri, Mons. Della Chiesa and others of the Papal Court. At the end of the retreat the Holy Father was kind enough to receive his fellow retreatants in his private room. He praised the zeal of Father Remer, and graciously presented him with a large gold medal and an elegant box containing a burse adorned with rubies and diamonds and three gold pieces of money, as stipend for a Mass.

Father Herman Walmesley the new English Assistant.—Father Herman Walmesley, the new English Assistant, visited some of the houses in England, Ireland and on the continent before coming to Rome. He was Rector of Stonyhurst about sixteen years ago, after which he was sent to South Africa, and was there some nine years, most of the time as Rector of St. Aidan's College. On his return to England last Spring, Father Walmesley passed through Rome and was the guest of the Curia, so he got acquainted with the Curia and the Curia with him. He is an old pupil of Very Reverend Father General.

Father Hagen and the Jesuit Astronomers.—In an article entitled "Father Hagen's Variable Star Atlas," to be found in the September number of "The Observatory," Prof. Turner, F. R. A. S., a man of the highest repute in Astronomical circles, writes this encomium of the Society. "We should not omit to remark, in admiring the personal achievement of Father Hagen, that his devotion has a wider significance. It is one more instance of the devotion to Astronomy of the Order to which he belongs. Without the Jesuits we should miss many noble chapters from astronomical history."

The Feast of St. Stanislaus.—An extract from a letter of a student at the American College.

I could not let this glorious feast of St. Stanislaus go by without telling you how the day is spent in Rome. All of the schools and colleges throughout the city are closed, and likewise many of the stores and houses of business, that the entire day may be devoted to praising the youthful Saint. During the past two days the Church of St. Andrew, which contains the tomb of St. Stanislaus, has been the scene of impressive ceremonies. Last evening first vespers were celebrated by an Archbishop and many Jesuits were in attend-

ance. The students of the Polish College assisted in the sanctuary.

Though St. Stanislaus is a saint of devotion for all the Romans, he is the special patron of the children, who, on this day go to his tomb and shrines and recommend their little lives to his kind guardianship. And indeed it is interesting to note that of all the altars and shrines in Rome, our late Holy Father, Leo XIII, chose the altar of St. Stanislaus for his first Mass, on account of the great devotion he had had for the Saint since he was a boy in the primary grades.

SUMMER RETREATS

GIVEN BY THE FATHERS OF THE MARYLAND-NEW YORK PROVINCE.

FROM JUNE TO SEPT. 30, 1907.

TO DIOCESAN CLERGY

Albany, N. Y.	1	74
Altoona	1	66
Antigonish, N. S.	1	70
Boston	2	239
Buffalo	1	151
Burlington	2	80
Charlottetown, P. E. I.	1	43
Cincinnati	2	200
Fall River	1	50
Halifax	1	35
Hartford	2	210
Newark	2	204
New York	3	390
Portland	1	92
Providence	1	100
Rochester	1	100
Richmond	1	45
St. John, N. B.	1	57
Savannah	1	21
Scranton	2	156
Springfield	2	242
Syracuse	1	100
Wheeling	1	42
Wilmington	1	28

SEMINARIANS.

Emittsburg	1	58
Newark	2	56
Overbrook	1	90

RELIGIOUS MEN.

Christian Brothers	5	614
Franciscan Brothers	1	40
Brothers of S. Heart	1	40
Xaverian Brothers	5	213

RELIGIOUS WOMEN.

Sisters of Charity.

Greensburg, Pa.	1	140
Halifax, N. S.	2	325
Holyoke, Mass.	2	107
Leonardtown, Md.	1	38
Madison, N. J.	3	970
Newburyport, Mass.	1	60
New York City	7	1403
St. John, N. B.	1	150

Franciscans.

New York City	2	67
Peekskill, N. Y	2	337
Providence, R. I.	1	25
Staten Island, N. Y.	1	

Good Shepherd.

Boston	1	29
Brooklyn	2	70
Georgetown, D. C.	1	14
Newark, N. J.	1	16
New York City	2	
Philadelphia	1	35
Providence, R. I.	1	10

Magdalenes.

Boston	1	39
Brooklyn	1	109
Baltimore	1	55
Newark, N. J.	1	
Reading, Pa.	1	50

Sisters of Mercy.

East Albany, N. Y.	1	68
Bordentown, N. J.	1	80
Brooklyn	2	98
Burlington, Vt.	1	58
Dover, N. H.	1	24
Fall River, Mass.	1	60
Gabriels, N. Y.	1	13
Harrisburg, Pa.	1	38
Hartford, Ct.	3	425
Kingston, Jamaica	1	20
Meriden, Ct.	2	126
Middletown, Ct.	1	75
Mount Washington, Md.	1	70
New York City	1	70
Philadelphia	2	101
Portland, Me.	2	178
Portsmouth, N. H.	1	18
Providence, R. I.	2	190
Rochester, N. Y.	2	100
Tarrytown, N. Y.	1	39
Wilkesbarre, Pa.	2	153
Worcester, Mass.	1	19

Notre Dame.

Antigonish, N. S.	1	40
Boston, Mass.	1	70
Charlottetown, P. E. I.	1	
Lowell, Mass.	1	110
Roxbury, Mass.	1	155
Philadelphia, Pa.	1	50
Waltham, Mass.	1	111
Washington, D. C. Trinity Coll.	1	60
Worcester, Mass.	2	280

Sacred Heart.

Albany (Kenwood)	1	150
Halifax, N. S.	1	50
New York City	2	160
Philadelphia	1	90
Providence, R. I.	1	60
Rochester, N. Y.	1	46

Sisters of St. Joseph.

Binghampton, N. Y.	1	60
Brooklyn, N. Y.	2	610
Gallitzin, Pa.	1	156
Hartford, Ct.	1	75
McSherrystown, Pa.	1	75
Philadelphia, Chestnut Hill	4	674
Rutland, Vt.	1	56
Springfield	1	228
Troy, N. Y.	2	256
Wheeling, W. Va.	1	75

Visitation.

Georgetown, D. C.	1	46
Parkersburg, W. Va.	1	35
Richmond, Va.	1	20
Washington, D. C.	1	28
Wheeling, W. Va.	1	46

Sisters of the Blessed Sacrament.

Cornwells, Pa.	2	120

Carmelites.

Boston, Mass.	1	17

Daughters of the Immac. Heart.

Burlington, Vt.	1	20
Westchester, N. Y.	1	170

Faithful Companions of Jesus.

Fitchburg, Mass.	1	46

Holy Child.

Sharon Hill, Pa.	1	95
New York City	1	16
Philadelphia	1	65

Holy Cross.

Baltimore, Md.	1	35
Washington, D. C.	2	80

Holy Names.

Schenectady, N. Y.	1	50

Immaculate Heart.

Villa Maria, Pa.	1	256

Religious of Jesus, Mary.

New York City	1	37

Our Lady of the Cenacle.

New York City	1	30

Little Sisters of the Poor.

Queens, L. I., N. Y.	1	30

Mission Helpers.

Baltimore, Md.	1	19

Missionary Sisters of the S. Heart.

New York City	2	144

Oblates of Providence.

Baltimore, Md.	1	175

Sisters of Peace.

Jersey City	2	55

Poor Clares.

Baltimore, Md.	1	16

Presentation.

Fishkill, N. Y.	1	22
Staten Island, N. Y.	1	18

Sacred Heart of Mary.

Sag Harbor, N. Y.	1	40

Sisters of St. Martha.

Antigonish, N. S.	1	30

Ursulines.

New York City	2	117

St. Ursula of the Bl. V. Mary.

New York City	1	16
Cincinnati	1	60

Franciscans,	Peekskill, N. Y—	Children	1		750
"	, Staten Island —	"	1		200
Good Shepherd,	Baltimore,	Penitents	1		120
" "	Boston,	"	1		400
" "	Brooklyn,	"	1		325
" "	Georgetown,	"	1		90
" "	Newark,	"	1		250
" "	New York City,	"	1		500
" "	Providence,	"	1		35

SECULAR LADIES AND PUPILS IN CONVENTS

Our Lady of the Cenacle, N. Y. City	5	120
Chestnut Hill, Pa.	1	46
Manchester, N. H.	1	32
Sacred Heart, N. Y. City	3	353
Washington	1	
Wellesley Hills	1	100

SUMMER RETREATS.

GIVEN BY FATHERS OF THE MISSOURI PROVINCE

FROM JUNE 15 TO OCT. 15, 1907.

To Diocesan Clergy.

Chicago	1
Cleveland	2
Denver	1
Detroit	1
Grand Rapids	1
Green Bay	2
Indianapolis	2
La Crosse	1
London, Ont	1
Marquette	1
St. Joseph	1
St. Louis	1
To Ordinandi and Seminarians	3
To Religious: Minor Conventuals, and Fathers of the Resurrection.	2

To Religious Women.

Benedictine Sisters	2
Sisters of Charity	3
" " " B. V. M	19
" " " of Nazareth	4
" " Christian Charity	3
Felician Sisters	2
Franciscan Sisters	5
Sisters of the Good Shepherd	14
Helpers of Holy Souls	1
Sisters of the Holy Child Jesus	1
" " " " Cross	4
" " " " Family of Naz	3
" " " " Names	1
" Hospitallers of St. Joseph	1
" of the Humility of Mary	1
" " " Imm. Heart of Mary	1
" " " Little Company of M.	1
" " Loretto	8
" " Mercy	25
Missionary Sisters of the S. H.	2
Sisters of Notre Dame	5
School Sisters of Notre Dame	3
Poor Clares	1
Sisters of the Presentation	2
" " Providence	5
Oblate Sisters of Providence	1
Sisters of the Sacred Heart	9
Sisters of St. Joseph	12
" " " of Naz	2
Ursuline Sisters	9
Sisters of the Visitation	3

To Lay Persons

College Graduates	2
Convent Alumnae and C. of M. Sod	5
Ladies' Christian Doctrine Classes	6
Young Ladies' Sodalities	3
Penitents and Children G. St. Conv	9
Children of Parishes in various Dioceses	10

SUMMARY.

To Secular Clergy and Seminarians	18
" Religious Communities	155
" Lay Persons	35
Total,	208
Total same period, 1906	192

WASHINGTON. *St. Aloysius Church. Discovery Day observed.* On Sunday evening, Oct. 13, the Knights of Columbus of the District of Columbia celebrated the 415th anniversary of the landing of Christopher Columbus, with vespers and benediction service at St. Aloysius Church, North Capitol and I streets, northwest. Practically the entire membership of the order was in attendance, and the church was filled to its capacity.

The Knights of Columbus assembled at 7 o'clock in Gonzaga Hall, on I street northwest, where a line of fours was formed under the marshalship of State Deputy P. J. Haltigan, assisted by the wardens of the five councils of the order in the District. Roll call developed the fact that there were

nearly 1,500 members present, after which the march to the church was begun. Rev. Joseph Himmel, rector of St. Aloysius Church, and other clergy of that parish, were in the sanctuary. The large corps of altar boys added much in interest to the scene.

WORCESTER. *Holy Cross College.*—Two days after the Holy Cross Commencement came the commencement at Clarke University, when Father Murphy made the invocation and asked the benediction. According to the October Bulletin, there are this year 285 students in the four college classes. At the same date last year there were 314 in the same classes, and in 1905 there were 242. This would tend to show that last year's increase was abnormal and could hardly be expected to continue. The present increase of 43 over the year 1905 is not at all unsatisfactory. There are now, in Senior, 56; in Junior, 64; in Sophomore, 79, and in Freshman, 86. The Preparatory Department now numbers 107, the first-year class, which numbered about 40 last year, being omitted this year to provide sufficient accommodation for the growing collegiate department. It is particularly interesting to note that, in spite of last year's phenomenal figures, the number of new men entering the Freshmen class in 1906, was but one in excess of our large roll this present year.

Improvements.—The new Dining Hall, which was opened a year ago for the exclusive use of the four college classes, in that section of the main building formerly devoted to the large study hall, has been fitted with a new fretted ceiling of artistic metallic work. Innumerable electric lights are set in graceful clusters, and without the aid of artificial reflectors, their radiance floods down, from the metallic background itself. To meet the ever-increasing and importunate demand for rooms, another of the old dormitories in the main building has been converted into a corridor, providing fifteen more new rooms. In commemoration of the visit of Cardinal Gibbons, the old entrance to the main building, including the Corinthian porch and colonnade, where commencements have been held for many generations past, has been improved by the addition of an imposing flight of steps, not unlike the approach to the Capitol at Washington. This change throws sharply into relief the strong classic lines of the structure, and considerably increases the available floor-space, when the porch is employed as a platform for public displays. The recent removal to Alumni Hall of several collegiate departments has sensibly relieved the congestion in the main building.

Elective Studies.—Extraordinary interest and enthusiasm have attended the opening and progress of the new elective courses now offered to the senior class. Besides the regular studies scheduled for the last year, students are further re-

quired to choose at least one of the several elective courses in the Principles of Jurisprudence, Comparative Literature, History of Education, Principles of Pedagogy, Advanced Physics, Biology and Organic Chemistry. Of our fifty-six seniors most were eager to take at least two electives and many even tried to embrace all, or at least four together. For the scientific work two large new laboratories have been established in Alumni Hall ; a third, already existing for Organic Chemistry, has been renovated and more efficiently equipped. In the new laboratory for experimental physics, situated on the ground floor of Alumni Hall, a number of new and costly instruments have been installed. On the same floor are the large and commodious quarters, 30 x 42 ft., of the biological department ; the furniture and fittings of this beautiful room are the gift of the class of '80, on the occasion of the silver jubilee of their graduation. The noble custom has of late years become firmly rooted at Holy Cross that each successive class, as it rounds out its fifth lustrum, should leave with Alma Mater some similar substantial memories of the event. In this laboratory is given, we believe, the only complete course in Biology at present available for strictly college students in the Province. The equipment, which is constantly growing, already includes a good number of first-rate microscopes and other delicate instruments, a large assortment of charts and biologic slides, a curious collection of brains and many forms of elemental life, together with a unique cabinet of rare specimens of marine life, a special gift to the laboratory from the Smithsonian Institution. That our prospective doctors and scientists may meet the requirements of the most exacting professional and technical schools, such as the Johns Hopkins Medical School, and the graduate courses in advanced science at the same and similar Universities, this course in biology is now linked with a third year of college chemistry ; as it is difficult or impossible to get much beyond the inorganic sphere in the analytical courses of the Junior year, the senior courses, to which only the ideal "few but fit" candidates are admitted, push on the work into the depths of organic analysis. Likewise in Alumni Hall has recently been opened our new Geological Museum. The cases, with slanting adjustable shelves and glass fronts, are in quartered oak. Many new and unusual specimens were gathered during the last vacation by the director of the department.

The Executive Committee of the New England Classical Association, of which Rev. Fr. Rector is a member, held their quarterly meeting at the College in June, and were later entertained at dinner by Rev. Fr. Rector and members of the Faculty.

In early October, the Rt. Rev. Thomas J. Conaty, D. D., '69, Bishop of Los Angeles, Cal., who was spending his va-

cation in his old home at the foot of Holy Cross Hill, visited the college. At a mass-meeting of welcome from the students, the Bishop delivered a stirring address, on the "College Man's Opportunities," full of enthusiasm and grateful affection for Alma Mater. In unmistakable accents, he told how for many years past at official functions throughout the country, especially as head of the Catholic University of America, it had been his fortune to meet men of every hue and type of culture in the spheres of higher education, and he owed it to Holy Cross to say from his heart, that, thanks to the training Alma Mater had offered him in his youth, he had always been able to meet specialists with dignity and without loss of prestige on their own ground, whereas he frequently found himself easily their superior in general attainments and in trained strength and grasp of mind.

ZAMBESI.—Father J. Torrend, S. J., though he has been up in Tongaland only two years, has already compiled a little work in the language of that country. It is entitled "A Primer of the Tonga Language," and was printed last year at the Trappist Mission Press, Mariannhill, Natal. The little work is by no means a grammar, in fact it was written, as the author says in his preface, merely to teach the natives to read in their own language. It will, however, do more than that, for it gives the English equivalents of all the native words and sentences which are to be read, and so the children can by its help be taught to read English and to learn a fair number of English words and phrases. We hope the learned author will later on bring out a grammar of one of the most interesting Bantu languages. *Zambesi Mission Record.*

Empandeni.—The spiritual work on this mission station is making marked and very consoling progress. The work of instructing catechumens for baptism, and young neophytes for confession and communion, goes on incessantly, morning and evening, and every now and then a batch of five or six are ready to be baptized. There have been more than sixty baptisms at Empandeni and its out-station, since the beginning of the year; over sixty more catechumens are under instruction, and young men, young women, and children are almost daily coming forward to ask for baptism. About a year ago there was a regular movement towards Christianity on the part of many children, living in the kraals near at hand. These have all been instructed and baptized, and this year the movement has extended itself to more distant kraals, five, six or seven miles away. At the present time a considerable number of children and some half dozen young women, who come from native villages, in which heretofore no conversions could be made, are being prepared for baptism. These young women are all engaged to be married to Christian youths. The spirit of our young

neophytes grows better and better, many of the young men in particular being most earnest and edifying, and doing their best to spread the knowledge of God and His law among their people. Altogether things look very much brighter than they used to do, and there is good hope that the change for the better will be lasting. Even the out-and-out heathens recognize the movement which is taking place, and though they by no means approve, they confess that they are powerless-

Chishawasha.—Chishawasha has now well over a hundred Christian families. Baptisms of infants are consequently pretty frequent occurrences. Most of the school children are also baptized, so are the older boys and the greater number of girls. There seems little or no chance of ever getting an adult pagan—we speak of the married ones—to offer himself for instruction, short of the danger of death, in which case they generally ask for baptism. Hence our number of catechumens is practically limited to a few working boys and some girls preparing for marriage. Babies born of pagan parents are, it is true, generally brought to us for baptism, but we exact as a condition that the father should consent to its being brought up as a Christian. The promise is readily given and duly noted, but at best it only gives a fair probability. Should the mother pass by succession (according to law) to another man, not residing on our farm, the infant children must necessarily follow her, and we have no certain guarantee that they will be returned to us for instruction when grown up.

Home News. *Renovation of the Domestic Chapel.*—The renovation of the Domestic Chapel has been completed by Brother Schroen. The new decorations have been carried out strictly in conformity with the classic architecture of the chapel, nowhere interfering with its simple yet noble lines, but rather enhancing and vivifying them by judicious placing of ornament and tasteful arrangement of tone and color. This manner of treatment shows its most pleasing effect in the sanctuary, where a series of concentric arches has been colored in such a manner as to produce an aerial perspective, which in combination with the linear perspective of the arches themselves, give a surprising depth to the sanctuary. These arches with their supporting piers and pilasters are profusely enriched with gold mosaic ornamentation, so judiciously distributed, however, as to avoid gaudiness.

In the center of the three concentric arches above the high altar and strongly accentuated by a background of luminous blue, stands the statue of the Sacred Heart, the intense nucleus of all the decorations. The side altars, with the statues of the Blessed Virgin and St. Joseph respectively, are treated in the same manner, the whole ensemble producing three distinct centers of devotion. These statues have

been donated by kind benefactors and are the product of the celebrated Munich school of art of Mayer & Co.

The decorations consist of painted medallion portraits of the Saints of the Society.

Ordinations.—The Ordinations took place on June 25, 26, 27. The following were ordained priests: William J. Deeney, Daniel P. M. Crowley, Francis B. Hargadon, Christopher Sullivan, George F. Johnson, John C. Geale, Henry G. McLoughlin, James J. Carlin, Richard H. Tierney, Robert F. X. Reynolds, Joseph J. Williams, Paul R. Conniff, John H. Farley, Francis O'Laughlin. John T. Langan, James C. Davey, John J. Geoghan, Robert J. Tracy, Walter Dwight, John V. McHugh, Joseph J. Kohlrieser, Michael Hogan. Of the above, twenty were ordained for the Maryland–New York Province. William J. Deeney and John V. McHugh were ordained for the California Mission.

Besides those who received Major Orders twenty received Minor Orders. Archbishop Farley of New York conferred both Major and Minor Orders.

The Faculty for 1906–7.—The following is the faculty for the new scholastic year: Father Anthony J. Mass, Rector; Father James F. McDermott, Minister; Father Jerome Daugherty, Spiritual Father and Mathematics of 3rd year; Father Peter J. O'Carroll, Procurator; Father Timothy Brosnahan, Prefect of Studies and Professor of Ethics; Father Willliam J. Duane, morning dogma; Father Henry T. Casten, evening dogma; Father Timothy B. Barrett, Moral; Father Joseph M. Woods, Ecclesiastical History; Father Hector Papi, Canon Law; Father John Corbett, Scripture and Hebrew; Father James F. Dawson, Short Course, Astronomy and Geology; Father William J. Brosnan, Metaphysics of 2nd year; Father Charles V. Lamb, Metaphysics of 3rd year; Father John J. Lunny, Logic; Father Alphonsus J. Donlon, Physics; Father John A. Brosnan, Chemistry and Mathematics of 1st year; Father Harmar C. Denny and Father Allan McDonnell Confessors.

The Society's Devotion to St. Joseph in 1645. The following document is of interest, as proving that the new Decree of the late Congregation already formed a *Postulatum* presented but not accepted in the eighth General Congregation.

POSTULATUM AD CONGREGATIONEM GENERALEM VIII.
21st November, 1645, *to 14th April*, 1646.

Legimus aliquos religiosos ordines pro felici rerum suorum progressu confugisse ad S. Iosephum nec frustatos fuisse sua spe. Placetne igitur Congregationi, ut eorum exemplo ad superandas omnes difficultates, quas dissimulare non possumus multas esse in Societate; deinde ad impetrandam in ea

spiritum primævum, conservationem et amplificationem; tum ad consequendum optatum exitum huius octavæ Congregationis, præter patrocinium S. Ignatii P. N., S. Franc. Xaverii, et BB. omnium nostrorum, ac in primis B. Virginis Mariæ, Matris nostræ, eligeretur S. Iosephus in eiusdem Societatis nostræ Patronum? Ideoque statueret Congregatio, ut eius dies festus celebretur in universa Societate instar festorum B. Virginis; id est cum sacro communi et fratrum synaxi, vesperis et concione, ubi haberi solent, et vacent classes, Sacrum vero et communio fiant pro felici progressu Societatis, in eumdemque recitetur a fratribus corona. Hic cultus non erit cuiquam gravis, et procul dubio erit gratissimus Xo. Iesu Dno. Nro. eiusque Smæ. Matri ac Patriarchæ nostro S. Ignatio.

Exemplar huius postulati aut propositionis reperitur in libro in 8° in quo habentur omnia postulata ad 8^am^ Congregationem generalem; non sunt *copiæ* sed *autographa:* aliqua dant nomen eius Patris qui proposuit: nostrum postulatum est nitide scriptum, sed nomen postulantis non est datum, nec aliquod indicium, quo id scire valeamus, adest. Percurri omnia postulata Congregationum provincialium in huius octavæ Congregationis præparationem sed mihi non occurrit. Postulatum nunc nobis pretiosum ob decretum 7^m^ Congreg. 25 usui esse potest.

Exaten, die 24 Februarii, 1907.

IOANNES BAPT. VAN MEURS, S. I.

Letters and Notices.

OUR SCHOLASTICATES. The scholasticates in this country and Canada had on October 1, 1907, the following unmber of students:—

	THEOLOGIANS			PHILOSOPHERS			
	Long Course	Short Course	Total	1st yr.	2d yr.	3d yr.	Total
Woodstock	51	9	60	27	20	21	68
St. Louis	67	31	98	14	29	19	62
Montreal	12	6	18	...	12	...	12
Spokane	...	9	9	7	...	14	21
Total	130	55	185	48	61	54	163

OUR NOVITIATES.—The number of novices, juniors, and tertians in the novitiates of this country and Canada on October 1, 1907, was as follows:—

	NOVICES						JUNIORS			TERTIANS
	Scholastics			Brothers						
	1st yr	2d yr	Tot.	1st yr	2d yr.	Tot.	1st yr	2d yr	Tot.	
Md. N. Y.	25	30	55	3	5	8	35	22	57	17
Missouri	19	14	33	2	4	6	10	11	21	21
California	12	7	19	2	0	2	8	11	19	8
New Orleans	5	8	13	1	1	2	7	4	11	
Buffalo Miss.	5	3	8	0	0	0	21		21	
Canada	13	18	31	4	10	14	8		8	
Total,	79	80	159	12	20	32	89	48	137	46

LIST OF OUR DEAD IN NORTH AMERICA

From June 1 to December 31, 1907.

	Age	Time	Place
Fr. Achilles Daniel	61	June 5	Sault-au-Recollet
Fr. Gregory O'Bryan	49	June 6	Montreal
Br. James O'Brien	69	June 17	Georgetown
Fr. Henry Baselmans	72	June 20	Chicago
Fr. Michael H. O'Brien	56	July 3	New York
Br. Thomas Hallahan	63	July 15	Worcester
Fr. Joseph Roduit	89	July 26	Spring Hill
Fr. Rogatianus Camille	44	July ?	St. Michael's
Br. Edward Messemer, *Schol*	22	Aug. 5	St. Andrew
Br. Charles Schulz	88	Aug. 6	Milwaukee
Fr. Angelo Coltelli	56	Aug. 18	Santa Clara
Fr. Francis I. Prelato	77	Aug. 28	San Francisco
Fr. John McDonald	67	Sep. 1	Montreal
Fr. Jonn P. Wagner	55	Sep. 12	St. Louis
Br. James Kinsella	76	Sep. 21	Florissant
Br. Henry Kinch, *Schol*	30	Sep. 23	Omaha
Fr. Henry Van Rensselaer	56	Oct. 3	New York
Br. Sebastian Bussar	56	Oct. 5	Brooklyn, O.
Fr. Hippolytus Gache	91	Oct. 8	Montreal
Fr. Neil N. McKinnon	66	Oct. 9	New York
Br. Michael Cashman	65	Oct. 13	Woodstock
Fr. Thomas Freeman	67	Oct. 14	Fordham
Fr. Peter Bouige	75	Oct. 18	Macon
Br. Caspar Baumgartner	81	Nov. 7	Florissant
Fr. John Hogan	58	Dec. 11	New Orleans
Br. William Kehoe	66	Dec. 16	Cincinnati
Br. Thomas Campbell	58	Dec. 18	Spokane
Fr. Alexander Mathaushek	72	Dec. 18	Cleveland
Br. Benedict Desmond, *Schol*	22	Dec. 26	Albuquerque

Requiescant in Pace.

Students in our Colleges in the United States and Canada, Oct. 1, 1907.

	No. of students	Boarders	H. Board.	D. Schol.	A. M. (in course)	College course	Grammar course	Latin Rudim.	Comm.	Preparat.	Augment. Board.	Augment. H. Board.	Augment. D. Schol.	Total Augment.	Augment. Province
Md. N. Y. Prov.															
Georgetown [1]	231	180	.....	51	.....	90	141	.....	.....	.....	19	.....	-10	9	
Washington	60	.....	.....	60	.....	14	46	.....	.....	.....	.....	.....	-20	-20	
Fordham [2]	534	230	8	296	.....	71	248	.....	95	120	25	-2	-2	21	
Worcester	392	315	.....	77	.....	312	80	.....	.....	.....	-62	.....	-11	-73	
New York	556	.....	.....	556	.....	73	350	.....	.....	133	.....	.....	36	36	195
Philadelphia	314	.....	.....	314	6	60	248	90	.....	.....	.....	.....	11	11	
Baltimore	160	.....	.....	160	.....	34	98	.....	.....	28	.....	.....	28	28	
Boston	516	.....	.....	516	6	143	367	.....	.....	.....	.....	.....	59	59	
Jersey City	211	.....	.....	211	.....	21	132	.....	.....	58	.....	.....	43	43	
Loyola School	55	.....	.....	55	.....	.....	32	13	.....	23	.....	.....	55	.....	55
Canisius	441	118	.....	323	.....	97	310	.....	.....	34	15	.....	66	81	
Missouri Prov.															
St. Louis [3]	397	.....	.....	397	.....	54	232	.....	70	41	.....	.....	15	15	
Cincinnati	424	.....	.....	424	.....	58	239	.....	26	101	.....	.....	38	38	
St. Mary's	398	366	.....	32	.....	78	161	.....	159	.....	39	.....	1	40	
Chicago	581	.....	.....	581	.....	86	312	.....	103	80	.....	.....	15	15	
Detroit	233	.....	.....	233	.....	50	183	.....	.....	.....	.....	.....	-4	-4	
Omaha [4]	334	.....	.....	334	.....	59	275	.....	.....	.....	.....	.....	18	18	214
Marquette [5]	327	.....	.....	327	.....	35	219	.....	73	.....	.....	.....	28	28	
Toledo	217	.....	.....	217	.....	34	154	.....	29	.....	.....	.....	42	42	
Cleveland	329	.....	.....	329	9	83	211	.....	26	.....	.....	.....	36	36	
Prairie du Chien	114	114	.....	.....	.....	33	58	.....	19	4	-14	.....	.....	-14	
N. Orleans Prov.															
Spring Hill	232	232	.....	.....	.....	59	58	.....	100	15	7	.....	.....	7	
New Orleans	384	.....	.....	384	.....	55	48	36	82	163	.....	.....	14	14	8
Galveston	80	.....	.....	80	.....	5	37	38	.....	.....	.....	.....	-12	-12	
Augusta	126	.....	.....	126	.....	11	30	.....	.....	85	.....	.....	-1	-1	
Canada Prov.															
Montreal (S. Mary's)	334	171	35	128	.....	81	97	72	.....	84	25	1	-6	20	
St. Boniface	277	147	70	60	.....	52	29	42	75	79	33	-4	15	44	89
Montreal (Loyola)	201	65	25	111	.....	42	62	43	.....	54	3	9	13	25	
Cal. R. Mt. Miss.															
Santa Clara	303	208	23	72	1	140	88	35	.....	39	18	13	5	36	
San Francisco	279	.....	.....	279	.....	29	172	.....	.....	78	.....	.....	40	40	153
Spokane	452	235	12	205	.....	68	122	.....	134	128	45	12	20	77	
Seattle	187	.....	.....	187	.....	17	75	.....	.....	95	.....	.....	187	.....	187
N. Mexico Miss.															
Denver	216	126	8	82	.....	44	69	75	.....	28	9	4	-3	10	10
TOTAL	9895	2507	181	7207	22	2088	4983	341	991	1470	162	33	716	669	911

[1] Law School, 500; Medical School, 78; Dental School, 16.

[2] Law School, 107; Medical School, 30.

[3] Medical School, 250.

[4] Law School, 57; Medical School, 155; Dental School, 102; Pharmacy, 75.

[5] Medical School, 153; Dental School, 79; Pharmacy, 68.

Ministeria Spiritualia Prov. Maryland-Neo-Eboracensis, a die 1ª Jul. 1906 ad diem 1ᵐᵐ Jul. 1907

DOMICILIA	Baptizati	Conversi	Confess.	Commun.	Matrim. benedic.	Matrim. revalid.	Extrem. Unction.	Catecheses	Parati ad 1ᵐᵐ Com.	Parati ad Confirm.	Exhortationes	Conciones	Exerc. Spir. Sacerd.	Exerc. Spir. Relig.	Exerc. Spir. Stud.	Exerc. Spir. priv.	Mission. (quot hebd.)	Novenæ	Tridua	Visit. Nosoc.	Visit. Carcer.	Visit. Infirm.	Sodalitates	Sodales	Festus SS. Cordis	Pueri in schol. paroch.	Puell. in schol. paroch	Schol. Domin.
BALTIMORE	113	37	45981	49170	47	3	64	642	101	130	460	190	4	11	5	.....	2	11	5	57	350	911	2	480	5070	.....	.....	400
BOSTON COLLEGE	169	76	115438	128447	4	25	1184	467	331	317	714	493	3	16	8	.....	10	6	.....	523	2	747	7	2765	14480	.....	.....	474
" St. Mary's	88	16	64619	23569	27	7	469	103	117	103	497	256	...	3	...	.....	.....	4	2	833	32	619	7	1846	1700	254	337	651
" Holy Trinity	169	7	21516	5690	52	.....	82	441	49	.....	226	55	...	.....	...	.....	.....	3	.....	33	...	315	6	1240	1025	248	238	.....
BOWIE	61	2	3757	3132	7	.....	8	5	64	.....	82	93	...	.....	...	.....	.....	...	.....	.....	.....	40	1	500	.....	.....	.....	190
DOMUS MANRESANA	40	2	1090	122	.....	.....	10	16	.....	.....	.....	36	...	.....	...	2	2	...	.....	200	2	9	.....	.....	.....	.....	.....	.....
FORDHAM	10	66	26905	14940	2	1	852	1211	88	75	334	182	...	13	1	10	.....	...	4	268	.....	5	3	60	.....	.....	.....	.....
GEORGETOWN COLLEGE	13	3	17603	26130	4	.....	37	75	14	5	127	207	...	14	...	.....	.....	...	6	526	.....	40	4	143	.....	.....	.....	.....
" Holy Trinity	71	7	16332	19052	30	2	87	126	90	285	208	44	...	.....	...	.....	.....	2	.....	36	.....	635	4	760	1380	170	114	620
JAMAICA MISSION	3260	671	50959	55452	533	1	947	982	987	1101	950	485	...	2	1	.....	12	3	2	801	275	3327	15	1370	3385	1440	1670	1050
JERSEY CITY	192	93	60593	73214	63	7	577	478	313	315	506	139	...	4	2	1	.....	4	.....	105	10	1163	9	2211	2180	465	452	550
KOHLMANN HALL	1	1	1895	4110	1	.....	100	.....	.....	.....	70	30	4	5	...	.....	.....	...	4	20	20	186	.....	.....	.....	.....	.....	.....
LEONARDTOWN	330	16	23350	22400	60	.....	109	160	106	691	333	285	...	.....	...	.....	.....	5	.....	.....	.....	190	11	500	.....	.....	.....	658
MISSIONARIES	.....	272	152000	.....	.....	130	.....	400	903	1767	2021	1003	5	10	2	.....	118	...	3	.....	.....	.....	.....	.....	.....	.....	.....	.....
NEW YORK, St. Francis Xavier's	392	87	142203	169415	191	9	1825	448	481	458	903	310	...	15	3	2	3	4	10	2769	393	3108	16	4372	12341	672	622	223
" St. Ignatius Loyola's	207	55	63000	72870	146	.....	225	210	412	385	470	135	4	11	1	.....	.....	3	.....	.....	.....	536	8	1800	2500	350	360	1025
" B.V.M. Lauretanæ	1142	10	33450	35275	217	.....	118	150	257	.....	400	112	...	2	3	1	.....	4	6	75	5	1130	8	2600	1000	450	420	1250
PHILADELPHIA, Gesù	192	38	110342	109305	80	5	376	231	201	348	349	285	...	5	5	1	.....	4	8	786	151	580	8	1501	10000	473	544	1000
ST. INIGO'S	74	3	5100	4500	13	.....	36	22	15	225	53	114	...	.....	...	.....	.....	...	1	.....	.....	.....	1	400	800	.....	.....	240
ST. ANDREW'S, POUGHKEEPSIE	101	80	34779	19200	9	6	255	203	174	191	348	279	9	5	4	40	26	5	2	450	3	84	.....	.....	313	.....	.....	40
ST. JOSEPH'S	59	25	53435	21600	19	.....	85	56	100	227	247	64	...	.....	1	.....	.....	4	.....	168	.....	50	2	500	2500	162	204	350
ST. THOMAS'	159	10	5000	4000	22	.....	45	125	100	130	160	100	...	.....	...	.....	.....	...	.....	.....	.....	80	.....	.....	500	.....	.....	175
WASHINGTON	39	45	72797	60321	21	7	204	154	155	.....	430	140	3	6	5	1	2	1	5	59	.....	1160	2	1929	5250	495	550	1335
WOODSTOCK	26	2	12979	26647	2	.....	408	.....	1	.....	128	124	7	14	2	.....	1	...	7	300	50	218	2	225	160	.....	.....	130
WORCESTER	17	.....	12890	7000	1	.....	9	225	.....	.....	110	110	...	16	...	.....	.....	...	10	20	.....	50	3	95	470	.....	.....	.....
SUMMA	6916	1624	1148241	856183	1533	203	8212	6830	5156	4751	10182	4965	39	151	43	58	156	63	69	7628	1293	15083	119	26307	65054	5179	5511	10851